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THE

THEOPHILANTHROPIST;

CONTAINING

CRITICAL, MORAL, THEOLOGICAL AND LITERARY

ESSAYS,

IN MONTHLY NUMBERS.

By a Society.

"Slave to no Sect, who takes no private road,
"But looks thro' Nature up to Nature's God;
. . . . . .
"And knows where faith, law, morals, all began,
"All end, in love of God, and love of Man." POPE.

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THEOPHILANTHROPIST,

No. 1.

PROSPECTUS.

THE object of this publication is, to present to the public such critical, moral, theological and literary essays, as may tend to correct false opinions, promote the progress of reason, and increase the sum of human happiness.

Truths, which we deem important, will be boldly advocated, and pernicious errors exposed in all their deformity. Bigotry and superstition, those tyrants, which have so long held the world in bondage, and destroyed the peace and repose of man, will meet with merited chastisement; and the mild, tolerant religion of virtue, which the Creator has wisely revealed to the consciences of all mankind, will be asserted and maintained.

Of all subjects, correct religious opinions are the most important to the happiness of man; but, unfortunately, there are none in which deceit and imposture have been more successfully practised.

Theologians, by their contempt of virtue, and by substituting in its place puerile, nonsensical creeds, have bewildered the mind of man, and involved it in darkness, mystery and terror.

The sincere enquirer after truth, checked in his progress by contradictory opinions, called orthodox by their respective votaries, and claiming divine authority under the cabalistic term mystery, finds himself under the necessity of making a choice of absurdities, or of retiring from a pursuit which promises so little satisfaction. "The dreams of the timid and whimsical—the cheats of the cunning—the suborned villainies of the wicked—every tale, folly and contradiction huddled together, are called religion!—What violence to language!

How a system, where never-ending and excruciating torments are pronounced the doom of the wicked, and according to which, all have been criminal can be benign and consolatory, outdoes all the labyrinths and repugnances of theology. When it

is observed that men, the dreams of a shadow, believe they may suffer immortal punishment, who can refrain pronouncing with Pliny, " that man is at once the most vain, and miserable of all animals."

To have faith in a system which preaches torments infinite in excess and duration, is to stand on a precipice with closed eyes, that yon may fling yourself into immeasurable destruction.

The last and consummate effort of the soul, is the religion of philosophy: whose only dogma is, that one God superintends the universe; whose mysteries are the means most conducive to human happiness; whose ceremonials are acts of charity, benevolence, generosity, and public spirit; whose discipline and designs are to refine the sympathies, direct the passions, strengthen and enlarge the mind, and facilitate the communication of wisdom and science."

Our feeble talents shall be exerted to establish these holy principles, so natural, and so consoling to the human mind; and from which nothing but the most villainous imposture could have deluded it.

We shall avail ourselves of the works of those luminaries of thought, whose lives have been devoted to humanity, and whose writings are little known by the public in general; and we solicit the co-operation of all who may be disposed to volunteer in this cause.

Biographical sketches, and critical reviews of modern litterary productions, will form a part of this publication.

Improvements in agriculture; the advancement of American manufactures; useful discoveries; and new invented machinery for lessening labour, will be duly noticed.

Occurrences, important to the future historian; political essays upon general, and liberal principles; and articles of mere amusement, will occasionally find admittance in this work.

Communications on any of the above subjects will be gratefully received.

The *Theophilanthropist* will be published monthly, on fine paper, and handsome type, in numbers, consisting of 40 pages, at 2s. each, payable on delivery.

Subscriptions taken by H. Hart, No. 117 Chatham-street.

Introductory Address.

IT is highly proper, at the threshold of this work, to develope the views and motives of the publishers more particularly than has been done in the Prospectus. This we shall do with that candid frankness, which is at all times the companion of truth, and the handmaid of reason. Although the principles indicated by the title of the work, are as ancient as philosophy, and, in fact, co-existent with man, the term *Theophilanthropist* has but lately been introduced into our language. It may, therefore, be pertinent accurately to define its meaning, in order to silence ignorant fanaticism, and interested priestcraft; whose clamorous declarations we expect to encounter, for our exposition of the frauds, which have been, and still are practised on the great majority of mankind. Unappalled, however, by these clamours, we shall march straight forward in the path, to which truth and reason point.

Theophilanthropist is of Greek origin, and is compounded of three of the strongest words in that refined and sonorous language, viz. *Theos*, God; *philos*, a lover, and *anthropos*, man. It therefore means *a lover* of *God and man;* or one who not only entertains a profound respect for his Creator, but unites therewith, kind and benevolent affections towards his fellow creatures, not merely on account of human sympathies, but from a conviction of the relative situation they stand in, along with himself, to "the great first cause of all."

From this definition it is easy to comprehend the creed of the *Theophilanthropist*. His dogmas are contained in the name he bears. He believes in *one* supreme and incomprehensible *Deity*, and with pious reverence acknowledges his power and perfections. He adores and venerates him as the Creator and conservator of the universe. Hence his devotion partakes not of that debasing servility which characterizes Christian and Mahometan worshippers, but is merely the spontaneous and genial effusion of the soul.

From his relative situation in the scale of being in which he is placed, he readily learns the duties he owes to his fellow men. He at once perceives that the nature of these are simple, and are in unison with the best affections of the human heart, and may be comprehended under the general titles of *justice and benevolence*. From his very nature, he with equal ease perceives that the duties he owes to himself, consist in the due regulation of his passions. His, therefore, may emphatically be styled the *religion of nature*. His creed and his duties are imprinted on every leaf of its vast volume. When he contemplates the planets as they roll; the variety, the order, the economy and the harmony of the little globe he inhabits: he is fired with devotion, and penetrated with astonishment at the sublimity, and grandeur of the scene, and his mind is naturally elevated to contemplate the all perfect Deity, by whose wisdom the wonderful system of nature is preserved, and by whose power it was originally created.

In reviewing the beautiful perspective, he painfully perceives that man has not profited as he ought by the superior reason with which he has been endowed. Tracing him through every state of society, he observes that the greatest portion of the species have been the ready dupes of the crafty, or the willing slaves of superstition; that the image of the incorruptible God has been defaced, the empire of reason overturned, and the horrors of Cimmerian darkness permitted to brood over the human mind. He perceives that though civil tyranny carries along with it the elements of its own destruction, that, which is founded on religion, is strengthened by age, and entailed on its unfortunate victims from generation to generation. From this picture of debased reason he turns with disgust, and truly and sincerely pities the condition of the votaries of superstition. With these impressions we shall not hesitate to expose the cheats practised on degraded man, under the pretended sanction of religion; and shall endeavour to uproot from the social garden, those prejudices, which like noxious weeds are destructive to the soil, and pestiferous to the atmosphere. We are aware of the extent of the task, which we have voluntarily imposed on ourselves; but we shall not shrink from the irksome duty, for if we did, we should be unworthy the name of *Theophilanthropists*.

It is time that man return to reason, which he has so ungratefully abandoned; that he relinquish his chimerical fears; that he at length place confidence in the justness and goodness of that God, who is not the patron of any particular sect or nation, whether Jew or Gentile, but the Creator and preserver of all nature and of all worlds; "of whose existence no mind can doubt, without being involved in the most inextricable absurdities; but in search of whom, o'erstretched idea bursts, and thought rolls back on darkness." This God, to whom the speculative opinions of mankind must be sovereignly indifferent, punishes naught but crimes, and those in proportion to their magnitude. What a consoling reflection to the moral man! He sees the path of salvation and happiness open before him, which he cannot mistake without doing violence to that best gift of God to man, his reason: to which all Bibles, Korans and Vedams, must eventually make their final appeal.

We shall urgently press upon our readers the importance of this subject; the necessity of discharging those puerile prejudices, which they imbibed with their mother's milk, which their nurses have copiously infused, and which their spiritual guides still continue through interested motives, to rivet upon them. We by no means wish to wound the feelings of theological teachers, they do exactly the same as other men would do in their situation. The people oblige them to preach the stupid doctrine, which they have inherited from their forefathers. Let the people change, and their teachers will soon follow. Let the people build temples of reason, and they will soon find priests to officiate at their altars. This fact has been proved in France, where formerly monkish priestcraft reigned triumphant. The sun of reason arose; it was permitted to shine; its rays spread like lightning throughout the nation; priests and people became illumined, and chanted together the funeral dirge of superstition. But in that country, unfortunately, the monster despotism, which cannot flourish in the meridian sun of reason, is again nursing and invigorating the decrepid hag, superstition. So much light, however, had been shed abroad in France, that its tyrant dare not attempt to stifle it wholly at once. He has therefore only declared that the government is Catholic; intending thereby to render that religion fashionable, knowing that the greatest portion of mankind are governed by fashion.

In fine, America is the only country in which "reason is left free to combat error." If we do not profit by this privilege, the fault will lie at our own door. Let us then think freely, and express our thoughts like freemen. We shall on our part endeavour to demonstrate the genial influence of *true religion* upon the morals and social happiness of man; and, at the same time, shall warn our readers against the baneful effects of fostering ignorance and superstition, those deadly enemies to all the joys of life; which, having broken down all the barriers established by Deity, between virtue and vice, right and wrong, and not content with robbing man of the little happiness which this world might afford, insultingly threaten him with an eternity of misery in the world to come.

THEOPHILANTHROPIST,

No. 1.

SABBATH, *or* SUNDAY.

IN presenting to our readers the following discourse upon the festival of Sunday, it may not be amiss to premise, that, in our opinion, the setting apart of one day in seven, for rest, instruction or amusement, is highly beneficial to the state, in a political point of view, as well as productive of social happiness. Whether the observance of every tenth day in this way, would answer a better purpose or not, is a question that experience alone could determine. There were, however, imperious reasons to induce the French legislators to make the experiment. Superstition had become such a dead weight upon industry, by being interwoven with every thing which regarded time, that it became in a measure requisite wholly to revolutionize the Calendar. Nearly every day in the year was dedicated to some saint; to most of whom respect and veneration was demanded. The time consumed in attending to these saints, was such an incroachment upon the necessary avocations of the people, as to render their religious duties almost intolerable. To remedy these inconveniences, the French convention made a bold attempt to undermine the whole fabrick, upon which these futile and nonsensical rites and ceremonies were founded; concluding that the people, by loosing sight of their saint-days, would also in time, abandon the superstition which had given birth to them. The scheme fully answered their expectations. Despotic power, however, has again partly reinstated the shattered remains of this Gothic edifice, though not with all its ancient deformity. At present, every person in France is at liberty to keep either the seventh or tenth day, or both, in such a manner as he may think proper.

But with respect to the observance of the Sabbath, it is highly important to know whether it be of divine origin or not;

for if it be, it is requisite still to consider the seventh day of the week as holy, and not the first, as there is no order pretended either in the old or new testament, for the observance of that day. And it is a little extraordinary, that the believers in the divinity of the old testament, should, with such *sang froid*, as they do, neglect to obey one of the most positive commands in that book. People in general, however, do not enquire into the propriety of their opinions or conduct, following like the dray-horse, the beaten path of custom. But as we fully agree with our author in regard to the origin of the Sabbath, or day of rest, that it is of human invention; we conceive it perfectly immaterial which of the days has the preference. All we should contend for, therefore, would be, that moral and scientific discourses, which would benefit mankind, should be delivered from the desk on that day, and not such useless and fanatical sermons as are now in vogue.

DISCOURSE

Upon the festival of Sunday, delivered in the Temple of Reason, by Raisin Pagés, *member of the popular society of Mount Pellico, on the 1st decade of Ventose, in the 2d year of the French Republic.*

CITIZENS, BROTHERS, AND FRIENDS.

MAN is born to labour, but he must of necessity have some relaxation to renew his strength, which continued labour would soon exhaust.

If, instead of being united in society, men lived independent of one another, as in a state of simple nature, each would acknowledge no rule of conduct but that of individual will; and in quitting or returning to his labour, he would consult only his inclination or his wants: but, once united in society, it was the duty of man to seek the means proper to perpetuate an union, which promised to mankind in general so great advantages.

In this research he strongly felt the necessity of laws; they were enacted, and from that period every thing, even stated periods of repose, have been in subjection to the empire of law. Yes, citizens, it is to human laws only that we are indebted for the institution of a day of rest. The worship of God, whatever may be said to the contrary, was not the real object of that institution, which is more ancient than Moses, being in use long before his time, among idolatrous nations. It was the Egyptians that gave it birth. The cruelty of certain masters, who allowed their slaves no relaxation from labour, suggested to them a day of general rest. The better to ensure the execution of the law that enforced it, they had, according to the policy of some ancient legislators, the address to attach to it religious ideas.

Of all the nations of remote antiquity, the Egyptians were the least versed in the science of astronomy—they were the first who conceived and executed the design of dividing the months into weeks. Their months were not solar, as ours are, they were lunar—this error arose, from their taking for a basis, in the division of time, the revolution of the moon round the earth, instead of that of the latter round the sun.

The four phases of the moon presented them with a natural division of the month into four parts; and could give each of these parts neither more nor less than seven days; making for each week a number of days equal to that of the planets. Wishing afterwards to name each day, they called the first the day of the Sun; the second, that of the Moon; the third, that of Mars; the fourth, that of Mercury; the fifth, that of Jupiter; the sixth, that of Venus; and lastly, the seventh, that of Saturn. From thence, citizens, are derived the names of Sunday, Monday, Tuesday, &c.

The sun was the principal object of adoration among the idolatrous nations. The day that bore the name of that luminary, was, in consequence, by them consecrated to repose; and it is that feast that has been religiously observed among all Pagans of antiquity. It is the same feast that the Hebrews, after their departure from Egypt, chose, under the name of Sabbat; which, before that time, was unknown to them. It is an incontrovertible fact, that during the long space of time, which elapsed from the

days of Adam to those of Moses, the patriarchs observed neither *Sabbat* nor Sunday. The word *Sabbat* signifies in Hebrew, a cessation, or repose; and the number of absurd fables, which the institution of that feast has given rise to, is truly astonishing. Some have pretended that the Jews celebrated it in honour of *Bacus*, who is also called *Sabbos*; because, at the feast of that god, it was their custom to cry *Sabboi*. Others have maintained that they celebrated it in memory of their recovery from a shameful disease, called in Egypt *Sabboia*. There were even some who believed that the Jews chose the Saturday in honor of Saturn, a fabulous divinity, which signifies time.

Finally, we have had priests, who wished to make us believe that the Jews, and after them some Christians, observed the *Sabbat*, and others the Sunday, in memory of the pretended repose of God after the creation of the world. Nothing of all that, citizens, is true. The aversion of the Jews to the worship of other nations, was well known; our God, said they, is a jealous God—he suffers no rival, or any to participate in his glory. And how can we then suppose, that they instituted a feast in honor of Saturn, of a Bacus, or other chimera of that kind. On the other hand, if the *Sabbat* had been instituted in memory of the cure of the Sabboia, we should at least find some vestiges of that disease in the history of those times; but no historian speaks of it. And further, it is well ascertained, that the feast of the Sabbat was not instituted in Egypt; and even its name, as I have already observed, has a Hebrew, and not an Egyptian, etymology. Lastly, how can it be said that the Sabbat was instituted in memory of the repose of God after the creation? God, as the priests formerly informed us, created the world in six days, and on the seventh he rested; by which they would have us to understand, that he gives us six days for labour, and the seventh for rest. Thus repose is enjoined on that day, though you should perish with hunger; take care to abstain from labour if you would not commit a *mortal sin*, and lest God, in his just indignation, should deliver you a prey to eternal flames.

It is, without doubt, very melancholy, citizens, for a rational man, to be obliged to answer to such follies; but we must necessarily resolve to answer them, since, to the shame of our age, I

assert, there are yet among us some weak and credulous men, (perhaps good republicans) who still endure the yoke of this paltry prejudice. I will not here examine what degree of belief the history that Moses gives of the creation of the world, is entitled to. I agree, without examining, to admit its reality; but, in admitting it, may I be permitted to address a few reflections to those impostors, who dare abuse the confidence which the people have placed in them.

In the first place, after the work of six days, God, you say, reposed on the seventh. You wish it to be so—I consent to it—but, on the eighth, and the following, what did God do? Did he work or did he rest?—Do you answer, that he continued to repose, and still reposes? According to that account, in order perfectly to resemble that God of constancy or consistency, it would be necessary that man, after having laboured six days, should consecrate the remainder of his life to repose. Do you assert that God still works? but at which? at preserving what he has created—but take care that a shocking inconsistency does not escape your mouth; for, according to yonr own assertions, there would have been at least one day in which God neither created nor preserved; and, notwithstanding on that day the world must have existed without him. It would then be possible that it should always have existed in the same manner: and, from that moment, your hideous system would conduct me straight to atheism.

Secondly—God, you say, has given man six days to labour, the seventh for rest. If that be true, or if you wish I should believe it, explain I pray you, how it came to pass, that neither Adam, nor any of the patriarchs, who lived before or after the flood knew any thing of it; and consequently used to labour every day indiscriminately, and reposed only when fatigue rendered it necessary.

Further explain to me, if you please, by what authority priests have taken upon themselves to deprive us of what God has given us? by what right they have instituted feasts other than that of the seventh day? Lastly, by what right have they forced mankind to consecrate to repose, days, which God designed for labour? In short, what you say cannot be true, that I should be forced,

under the penalty of an infraction of the Divine law, to repose on the seventh day. To labour, is a faculty granted me by God; a faculty which I am at liberty to use or not, according to my strength or wants. Citizens, remark that what I here advance, is perfectly conformable to the opinions of the legislator of Christians. On one Sabbath day he was with his disciples, who worked. How! said the Jews, thou sufferest that thy disciples work on a day like this! And why not? replied the Jewish philosopher, the Sabbath is made for man, and not man for the Sabbath. But God, you continue to assert, punishes for work done on the Sabbath day, as one of the most enormous crimes, and destines the perpetrators of it to the torment of eternal flames. The God that I believe in, is a God of justice and goodness; your God then cannot be mine, when you come in his name to menace me with eternal torments, because I had rather work than *beg* or *steal* on the Sunday; I can regard him only as a Being, unjust, capricious, vindictive, sanguinary and ferocious.

But quitting priests and their fables, let us resume the thread of our discourse, and inquire how the institution of a day of rest, naturally passed from Egypt into Judea. Moses was born in Egypt. The Hebrew nation at that time groaned under the dreadful tyranny of the despots of Egypt. Moses, endowed with a vast genius, and a courageous soul, sufficiently bold to undertake any enterprize; sufficiently skilful to execute what he undertook, conceived the sublime idea of delivering Israel from her long and cruel servitude. He succeeded in it, and soon became the legislator of the nation, of which he had been the liberator. Among the Hebrews, as among the Egyptians, there were slaves and as in one nation so in the other, there were hard and barbarous masters, who would not have granted to their slaves a sufficient respite from labour, had they not been compelled so to do, by the superior policy and cunning of their leader, Moses, who claimed divine authority for all the laws which he promulgated amongst this stupid and ignorant people.

[*To be continued.*]

Nature and Origin of Evil.

THE solution of the question, how came evil into a world, formed by a wise, powerful and benevolent Deity, has been a fruitful source of metaphysical debate from the earliest period to the present time. Man in his rude and uncultivated state, perceiving himself surrounded by good and evil, happiness and misery, and justly concluding that the great first cause, which brought him into existence, must be beneficent and kind, naturally conjectured that some malign being was constantly endeavouring to thwart his benevolent purposes. Hence all the nations of antiquity figured to their imaginations a good and an evil spirit, denominated by various names, each acting in direct contradiction to the views of the other. Hence the fable of the triumph of evil over good, and the consequent fall of man, by eating the forbidden fruit. The importance of this subject arises from the consideration of its having been made a principal ingredient in the formation of all religious systems.

If it can be proved by philosophical deductions, that the evils which man experiences, necessarily originate from the very nature of his existence, and that those evils could not have been avoided even by omnipotent power, without withholding from him a greater good; then the benevolence and goodness of God in the creation of the world will be fully established, and the story of the fall of man, and the consequent necessity of a redemption, will be no longer worthy of credit. What joyful tidings would not this be to the sincere enquirer after truth. If this *fall of man*, this millstone around the necks of mankind, acting as a dead weight upon human happiness, can be fairly got rid of, and man left accountable only for his own actions, the road to salvation and happiness would be easy and pleasant. This important disideratum, to our minds, has been clearly and fully obtained by Soame Jenyns, in a work, entitled, *The nature and origin of evil.* This work we believe to be in few hands, and as it is written in the most pure and elegant stile, and on that account, independent of its intrinsic merits, worthy the perusal of every person of literary taste, we shall publish it entire in the course of the first volume

of the *Theophilanthropist*, commencing in the present number. We presume that this celebrated and scarce production, will, in the estimation of our readers, enhance the value of the volume.

We must observe, however, that in an introduction to the second edition, the author has answered at large his numerous opponents; from this we have made such extracts only, as we judged might be interesting to our readers, and proper to be incorporated with the original. Although sound logical reasoning, such as is contained in the work before us, does not require the aid of great character and fame, to give currency to the sentiments, which always ought to depend upon their own intrinsic merits, still there exists in the minds of most readers a laudable curiosity to know something of the character and circumstances of an author; as these frequently give a tone to his opinions, and therefore ought to put the reader on his guard against sophistry. We shall therefore, give a short sketch of the life and character of Mr. Jenyns, extracted from his Biography by Charles N. Cole, to whom he bequeathed the copy-right of all his works.

Soame Jenyns, the son of Sir Roger Jenyns, was born in London in 1703. His mother was the daughter of Sir Peter Soame, baronet. He received his education at Cambridge University. From the time he left Cambridge, his residence in winter was in London, and in summer in the country, in his father's family, as long as he lived. His pursuits were chiefly literary. His art of dancing, published in 1727, was considered as a presage of what afterwards might be expected from him.

Soon after his father's death, at the general election in 1742, he was unanimously chosen one of the representatives for the county of Cambridge, from which time he sat in parliament until the year 1780. In the year 1755, his late majesty appointed him one of the commissioners of the board of trade and plantations, at which he continued to sit until an alteration was made in its constitution by parliament, and the business of it transferred to the great officers of state.

He was twice married; his last wife survived him; he died in December, 1787, leaving no issue. He was a man of great mildness of temper, which he manifested to all with whom he had concerns, either in the business of life, or its social inter-

course. His earnest desire was, as far as possible, never to offend any person; and made such allowances even for those who in their dispositions differed from him, that he was rarely offended with others, of which, in a long life, he gave many notable instances.

He possessed an uncommon vein of the most lively and genuine wit, but which was never the cause of uneasiness to those with whom he conversed, always considering every sally of wit, however bright it might be, which tended to the mortification of those who heard it, as one of its greatest abuses, since he looked upon all pre-eminent gifts of the mind, bestowed by nature, as much for the happiness of others as of those who possess them.

No person felt more for the miseries of others than he did; no person more strictly practised the duty imposed upon those who have the means of aiding the indigent, and rendering their condition as happy as possible.

When he was in the country, he constantly acted as a magistrate in his own district, and attended all those meetings which were holden for the purposes of public justice.

From the general opinion that was entertained of his inflexible integrity and superior understanding, he was much resorted to in that character. From his natural sagacity, quick discernment, and long experience, on hearing and examining the parties, he seldom failed of obtaining a complete knowledge of the cases that came before him, and was thereby enabled to determine according to the rules of complete justice; always giving his reasons for what he did, with a clearness and perspicuity peculiar to himself, and those reasons expressed in words so accommodated to the understanding of all who heard him, that few or none departed dissatisfied with his decisions. Though he was not bred to the study of the law, his understanding was such that he could apply it to every purpose for which it was wanted. When in the course of conversation, among other topics that arose, the duty of a magistrate had its place, he used to say that he had been amply compensated for the pains he had taken, and the difficulties he had met with, during his long exercise of that civil office, by the many opportunities which he had been

gratified with of reconciling those who came before him, inflamed with the highest degree of hatred against each other.

His first entrance into parliament, was in the last year of the administration of Sir Robert Walpole. Through this year he constantly attended the sittings in the house of commons, which the opposition past in hunting that minister, into the toils which they had made to take him, under colour of pursuing the enemies to the happiness and interests of the country.

Unknown to Sir Robert, and unconnected with him by acquaintance or private regard, he supported him to the utmost of his power, till he retired from his high station.

Our author having seen and well considered the causes and progress of the opposition to Sir Robert Walpole, and having weighed the end and consequences of it, acquired an early distaste to oppositions in general; and nothing that passed afterwards in parliament, during the long time he sat there, ever tended to produce any alteration in his mind on that subject.*

Not bred to any profession, nor early instituted in civil business, by which the powers of speaking in public are often called forth and nurtured, though endowed with great quickness of comprehension, which enabled him well to understand, not only what others said, but what they meant, by the several parts they took in debate, a faculty of discrimination most necessary in popular assemblies; yet not having that *prompta et profusa eloquentia*, which Tacitus ascribes to Augustus, and which our author thought those ought to have who claimed the sole attention

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* Mr. Jenyns was a member of parliament in the time of Lord North, and we recollect that Earl Chatham, father of the late William Pitt, one of the greatest statesmen England ever produced, was opposed to his administration, as well as many others of the best men in the kingdom. Appropos, Mr. Jenyns has forgot to notice, in his enumeration of evils, that which arises from a blind and obstinate adherence, in the members of the British parliament, to a wicked and profligate ministry.

Editors.

of a great assembly, he seldom or ever spoke whilst sitting in parliament.

As an author, so long as a taste of fine writing shall exist, he will have a distinguished place among those who have excelled. Whatever he published, whether he played with his muse, or appeared in the plain livery of prose, was sought for with avidity, and read with pleasure, by those, who, at the time, were esteemed the best judges of composition. A minute criticism on their several excellencies is unnecessary, as the public sanction has stamped their merit. Suffice it to say, that his poems are on the most pleasing subjects, and are executed with a warm animation of fancy, sterling wit, and great correctness. As a writer of prose, he will be found on examination to be entitled to rank among the purest writers of the English language.

This is his characteristic as a writer: on whatever subject he engaged, whether political, moral, religious, or metaphysical, his matter is always most pertinent to the subject which he handles; he reasons with coolness and precision, and always, by a regular train of argument, arrives at the conclusions which he designs to establish.

The free inquiry into the nature and origin of *evil*, was the first of the author's works on account of which he was attacked. Pamphlets were published, and private letters addressed to him on that occasion; some of them charged with great acrimony, much abuse, and no small portion of calumny. In a second edition of that work, published some years after the first, having long submitted with silent patience to a treatment which he by no means deserved, in a preface to that edition he answered his adversaries, which whosoever will take the pains to read, will admire as a specimen of his superior talent in controversial writing. With great sagacity and perspicuity he answers his numerous host of adversaries, at the same time forgetting all the obliquy with which they had loaded him, he never loses sight of that candour, civility, and good humour, which he had always observed, as well in his writings as in his conversation.

EXTRACTS

FROM THE INTRODUCTION TO THE SECOND EDITION OF A FREE ENQUIRY INTO THE

NATURE AND ORIGIN OF EVIL.

THE author of the following letters is too well acquainted with human nature, to be in the least surprised at the reception they have met with; that is, that they have been much liked, much censured, and little assented to: truth, he knows, has at all times been so received; for though by her native beauty she is sure to charm, yet from her repugnancy to most men's interests she is seldom welcome: politicians are afraid of her, parties detest her, and all professions agree that she is mad, and very dangerous if suffered to go about in public: he knows, that mankind live all in masquerade, and that whoever presumes to come amongst them barefaced must expect to be abused by the whole assembly: he could therefor have no motive for thus imparting his free sentiments to the public, except the dictates of his own heart, which tell him, that it is every man's duty, who comes into the world, to use his best endeavours, however insignificant, to leave it as much wiser, and as much better as he can. Induced by this motive alone he at first undertook this inquiry; and now, actuated by the same principle, and unprovoked by all the senseless misapprehensions, and malicious misconstructions, with which it has been tortured, he will here, with all possible conciseness, endeavour to explain those parts of it, which have been so misunderstood, or misrepresented, and give satisfaction to all, who are either able or willing to understand it.

The first letter treats of evils in general, and endeavours to prove, that they all owe their existence, not to any voluntary admission of a benevolent Creator, but to the necessity of their own natures, that is, to the impossibility of excluding them from any system of created beings whatever; and that in all such systems, however wisely contrived, they must have, and must at all times have had a place. Against this, but one material objection has been urged: which is this, that, in order to make room for this necessity of evil, the real existence of a paradisiacal state is repre-

sented as at all times impossible; and consequently, the Mosaic account of that state is utterly exploded, on which the whole fabric of the Christian religion is erected. How far the literal belief of that account is essential to the true faith of a Christian, need not be here decided; because not the least mention of it is made in this letter: and therefore this objection is entirely founded on a mistake. The argument there made use of, is only this, that some have endeavoured to justify the goodness of God from the introduction of evil, by asserting, that at the beginning there was no such thing, but that, at first, all creation came out of his omnipotent hand, endued with absolute perfection, and free from all evil, both natural and moral: to show, that this was an ancient opinion, some lines are quoted from Ovid's Metamorphosis, describing the golden age in such a state of perfect happiness and innocence; on which the author, thinking them to be no part of any one's creed, imagined himself at liberty to observe, that from the nature of man, and the nature of this terrestrial globe, which he inhabits, the real existence of such a state seemed impossible; and therefore, that these descriptions of it could be nothing more than amusing dreams and inchanting fables. This bears not the least reference to the Mosaic account of paradise, in which such a state of absolute perfection, void of all evil, is so far from being described, that the serpent, or the devil, the parent of all evil, is one of the principal characters of that history; which therefore by no means contradicts the proposition here asserted.

The second letter undertakes to show, that evils of imperfection are in truth no evils at all; but only the absence of comparative good, resulting solely from the necessary inferiority of some beings with regard to others, which cannot be prevented in a system of creation, whose very essence consists in a chain of subordination, descending from infinite perfection to absolute nothing. To this likewise one objection only has been made; which is, that no such chain of subordinate beings, reaching from infinite perfection to absolute nothing, can, in fact, exist; for this notable reason; because no being can approach next to infinite perfection; nor any be contiguous to nothing. But this argument being no more than a quibble on metaphysical terms, to which no precise ideas are affixed, neither deserves, nor is capable of an answer.

The third letter treats of natural evils; and attempts to show that the most of these, which we complain of, are derived likewise from the same source; that is, from the imperfection of our natures, and our station in the universal system: to this are added three conjectures; first, that many of our miseries may be owing to some secret, but invincible disposition in the nature of things, that renders it impracticable to produce pleasure exclusive of pain; a certain degree of which must therefore be endured by individuals, for the happiness and well-being of the whole: secondly, that many other of our miseries may be inflicted on us by the agency of superior beings, to whose benefit they may possibly be as conducive as the deaths and sufferings of inferior animals are to ours: and, lastly, that by the ancient doctrine of transmigration, the miseries, which for the sake of general utility we are obliged to suffer in one life, may be recompensed in another, and so the divine goodness be sufficiently justified from the admission of them all. To every one of these some objections have been made; against the first it has been alledged, that this impracticability to produce pleasure, without pain, whence arises this utility of the sufferings of individuals for the good of the whole, is merely a production of the author's own daring imagination, founded on no reason, and supported by no proof. To which he answers, that he proposes it as a conjecture only; but cannot think it ill-founded, since it is confirmed by the appearance of every thing around us, and since it is reasonable to believe, that a benevolent creator would not have permitted his creatures to have suffered on any other terms. In ridicule of the second conjecture, it has been asked, with an air of humour, whether we can think it credible, that superior beings should ride, or hunt, or roast, or eat us, as we make use of inferior animals? Which question is most properly to be answered by another: whether, in the unbounded system of creation, there may not be numberless methods, by which beings of different orders may be subservient to each other's uses, totally above the reach of our comprehensions? To doubt of which would be like the incredulity of the ignorant peasant, who can scarce be persuaded to believe that there is any thing in the world, some specimen of which he has not beheld within the narrow limits of his own parish. To the last it is objected, that the

doctrine of transmigration being only the fanciful and exploded opinion of some ancient philosophers, in the times of darkness, ought not, by the author, to have been here advanced in direct contradiction to the faith and tenets of the Christain religion: to which he replies, that he neither proposes this doctrine as an article of his own belief, or imposes it on others; but mentions it only as the most rational conjecture of the human mind, uninformed by supernatural assistance concerning a future state: that it is confirmed by Revelation he does not pretend, but that it directly contradicts it, by no means appears; so silent are the Scriptures concerning the state of the soul between death and the resurrection, that the most learned divines still widely differ on that subject; some maintaining that it enters immediately into a state of retribution; others, of sleep; and others, of purgation from past offences: why therefore is it more repugnant to the sense of these writings, to suppose, that it may possibly animate other bodies during that period, and, at the last day, receive such punishments or rewards as is due on the whole account of its past behaviour? Thus the probability of every one of these conjectures seems to be sufficiently established, and they appear perfectly consistent with reason, and not at all contradictory to revelation.

The fourth letter endeavours to account for moral evil: the most arduous part of the whole undertaking; to which end it attempts to show, that the common opinion, which derives it solely from the abuse of free-will in man, is ineffectual for that purpose; and that therefore, though its very essence consists in the production of natural evil, yet it could never have been admitted into the works of a just and beneficent creator, if it had not some remote and collateral tendency to universal good, by answering some ends beneficial to the immense and incomprehensible whole; one of which may possibly be the conversion of unpreventable miseries into just punishment by the production of guilt, without which they must have been inflicted on perfect innocence. To this account of the origin of moral evil, not only many weighty objections have been made, but on it many imputations have been laid, of a most formidable nature, as that it makes God the cause of all wickedness, destroys free-will in man, and consequently roots up the foundation of all virtue and morality whatever; and it is,

moreover, charged with inconsistency and self-contradiction through every part. To all this the author replies only, that he is assured, that, if any intelligent reader will peruse the whole letter together with candor, and attention, it will evidently appear that these accusations are entirely groundless. He makes no manner of doubt, but that man is endued with free-will, and is justly punishable for the abuse of it; and hopes he has so expressed himself, through this whole piece, as to leave no uncertainty of his opinion on that question: all he means is, that though the abuse of free-will is undoubtedly the immediate cause of moral evil, yet it cannot from thence derive its original admission into the works of a benevolent creator; because man, not being a self-existent and independent being, must receive that will itself, together with his nature and formation, from the Supreme Author of all things: for which reason he cannot apprehend, that the general wickedness of mankind can be an accident proceeding from their unforeseen wrong elections, by which the whole benevolent system is defeated; but must be a part, and a material part too, of the original plan of creation, wisely calculated by the incomprehensible operations of vice and punishment, to promote the good and happiness of the whole. In the latter part of this letter, a few hints are flung out, to show that on the principles of the foregoing theory some of the most abstruse doctrines of the Christian revelation might be rendered reconcileable to reason, and by which possibly some articles of our own church might be proved to be much less incompatible with common sense than they are thought to be by all those, who will not subscribe them, and by many who do* : with this, two classes of men are particularly

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* Then it seems, that many who do subscribe them, consider them *incompatible with common sense*. The fact is, all who hold commissions or places under the British government, are obliged to subscribe to thirty-nine articles, containing the creed of the church of England; no doubt, a fruitful source of perjury. The author himself, as a member of the parliament, was obligated to support this established imposition—hence, it became prudent for him to treat this church with caution—it will be observed, that he is less ceremonious with dissenters and methodists. [*Editors.*

offended; the rational dissenters, as they please to call themselves, and the methodists; the former of these having arbitrarily expunged out of their bibles every thing, which appears to them contradictory to reason, or in other words, every thing which they cannot understand, are displeased to see those tenets explained, which they have thought proper to reject; the latter having embraced these very doctrines only because they appeared unintelligible, are unwilling to see them cleared up, and afraid lest those dark and thorny covers should be laid open, under which they have so long sheltered themselves from the rays of reason: with either of these all debate would be vain and useless, because the first, though for the most part honest, religious, and learned men, are unable to comprehend any reasoning, which soars above the limits of their own confined literature and education; and the others are determined to listen to no reasoning at all, having with all reason and common sense declared eternal warfare.

The design of the fifth letter is to shew, that in the government of such imperfect creatures as men over each other, there must be much unavoidable evil: that all human governments, whether of the monarchical, popular, or mixed kinds, were at first founded on force or interest, and must ever be supported by the same means, that is, by compulsion, or corruption, both of which must be productive of innumerable evils: that these ought not to be imputed to God, because he could not have prevented them without the total alteration of human nature; much less can they be eradicated by men; but that they may in some measure be lessened by the diminution of moral evil, from which all political evils are derived; and therefore we ought quietly to submit to these evils, when they do not arise to any intolerable degree, and to apply principally that remedy to the faults of government, which is ever the most effectual, that is, the amendment of our own. It is no wonder, that a lesson so disagreeable to the restless humours of most men, and so repugnant to the arts and ends of faction, should call up against the author many opponents, who have liberally bestowed on him the titles of an enemy to liberty, and an advocate for corruption, with the same justice that a physician might be stiled an enemy to health, and an advo-

cate for the gout, who in that distemper prescribes patience and temperance, rather than such inflaming medicines as might convert it into a more dangerous disease. All that he has asserted in this letter amounts to no more than this: that no government can subsist without some principle of governing; that is, that men cannot be governed without some means by which their obedience can be obtained; a proposition, which seems as incontestible, as that every effect must have a cause.

The sixth and last letter proceeds upon the same plan as the rest, and endeavours to shew, that religious evils, that is, the defects so visible in all human religions, and the mischievous consequences resulting from them, are not owing to any want of wisdom or goodness in our Creator, but proceed, like all others, from our nature and situation, and the impracticability of giving a perfect religion to an imperfect creature. In order to explain this, it was necessary to point out the particular imperfections, which in fact do exist in all human religions, whether natural or revealed; not with any design to depreciate the one, or to invalidate the other, but only to account for them consistently with God's wisdom and benevolence. To those who perceive none of these imperfections, and consequential evils, he means not to write, nor desires to let in any new light on their tender organs, which can serve only to disturb their present repose; nor does he aspire to the honour of working for those middle-sized understandings, who can be well fitted with ready-made arguments from every pulpit: to the learned, impartial, sagacious, and inquisitive, he alone applies; the establishing one of whom in a rational and well-grounded belief of the Christian religion does more real service to that cause, than the inlisting legions under that denomination, whose immoveable faith proceeds only from their ignorance; that is, who believing without any reason, can possibly have no reason for doubting.* To account for the corruption of

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* By a *rational and well grounded belief in the Christian religion*, our author undoubtedly means a belief in the morality of the new testament; for in another work he bestows deserved praise upon it on this account, and observes, "that the religion

religion, it was necessary to specify the particular abuses, and abusers of it: and here the author could scarcely overlook the clergy: but he hopes that nothing has escaped his pen, that can throw the least reflection upon them as clergy, but as men only, subject to the same imperfections, and actuated by the same passions as other men, and pursuing the ends of self-interest and ambition by the same paths in which all others would have trod, conducted by the same temptations, and opportunities; he has treated them with no more freedom than he has done princes and parliaments, ministers and patriots, conquerors and heroes, and his work would admit of no partiality.

To conclude: the author of this inquiry having heard it so much, and as he thought so unjustly calumniated, has reviewed it with all possible care and impartiality; and though he finds many things in the style, and composition, which have need enough of amendment, he sees nothing in the sentiments which ought to be

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herein contained, is totally unconnected with all human policy and government; whereas, Mahomet Numa, and even Moses himself, blended their religious institutions with their civil, and by them obtained dominion over their respective people." No great compliment, by the way, to the divinity of the Mosaic institution. We are not disposed to quarrel with our author upon this head; we freely acknowledge that there are many good moral precepts in the new testament, intermingled, however, with a great deal of nonsense and rant; and that the reputed author of the Christian system was an amiable character, who despised and reprobated the religion of that pretended *chosen people*, the Jews. As regular and consistent systems of ethics, however, we must decidedly give the preference to those written by Epictetus, Antoninus, Marcus Tullius, Cicero or Seneca; the two former of whom lived long before the time of Jesus Christ. In fact, all the moral sentiments contained in the new testament, may be found in the writings of those men. One sentiment in that book, that of loving our enemies, has been claimed by its advocates as a doctrine peculiar to the Christian religion, and Mr. Sterne said, " he had so conceived it, till he stumbled upon the same idea in the writings of that rogue Plato."

retracted. His intentions were to reconcile the numerous evils so conspicuous in the creation with the wisdom, power and goodness of the Creator; to shew, that no more of them are admitted by him, than are necessary towards promoting universal good; and from thence to persuade men to an entire resignation to his all-wise, but incomprehensible dispensations. To ascertain the nature of virtue, and to enforce the practice of it: to prove the certainty of a future state, and the justice of the rewards and punishments that will attend it. These were the intentions of the author; and if after all, a work so designed, however unably executed, should by the united force of ignorance and malevolence, of faction, bigotry and enthusiasm, be represented as introductive of fatalism, immorality, slavery, corruption and infidelity, he shall be little concerned, and shall only look upon it as an additional instance of that imperfection of mankind, which he has here treated of: from them he desires only an exemption from calumny: honour and applause he has not the vanity to hope for; these he knows, they bestow not on their benefactors or instructors, but reserve for those alone, who deceive, disturb and destroy them.

LETTER I.

ON EVIL IN GENERAL.

SIR,

HAVING enjoyed the pleasure of many accidental conferences with you on metaphysical, moral, political and religious subjects; on which you ever seemed to converse with more sagacity, as well as more candor than is usual on the like occasions, I imagined it might not be unentertaining either to you, or myself, to put together my sentiments on these important topicks, and communicate them to you from time to time, as the absence of business, or of more agreeable amusements may afford me opportunity. This I propose to do under the general title of an inquiry into the nature and origin of evil; an inquiry, which will comprehend them all, and which, I think, has never been attended to with that diligence it deserves, nor with that success,

which might have been hoped for from that little that has been bestowed upon it. The right understanding of this abstruse speculation, I look upon to be the only solid foundation, on which any rational system of ethicks can be built; for it seems impossible, that men should ever arrive at any just ideas of their Creator, or his attributes, any proper notions of their relation to him, or their duty to each other, without first settling in their minds some satisfactory solution of this important question, *whence came evil?* Whilst we find ourselves liable to innumerable miseries in this life; apprehensive of still greater in another, and can give no probable account of this our wretched situation, what sentiments must we entertain of the justice and benevolence of our Creator, who placed us in it without our solicitations or consent? The works of the creation, sufficiently demonstrate his existence, their beauty, perfection and magnificence, his infinite power and wisdom; but it is the happiness only, which we enjoy, or hope for, which can convince us of his goodness.

It is the solution therefore of this important question alone that can ascertain the moral characteristic of God, and upon that only must all human virtue eternally depend.

> If there's a power above us,
> (And that there is all nature cries aloud
> Thro' all her works) he must delight in virtue,
> And that which he delights in, must be happy.

But should this divine reasoning of the philosopher be at last inconclusive; could we once entertain such blasphemous notions of the Supreme Being, as that he might not delight in virtue, neither adhere to it himself, nor reward it in others; that he could make any part of his creation miserable, or suffer them to make themselves so, without a just cause, and a benevolent end, all moral considerations must be vain and useless; we can have no rule by which to direct our actions, nor if we had, any kind of obligation to pursue it; nor in this case can any revelation in the least assist us, the belief of all revelation being in its own nature subsequent, not only to the belief of God's existence, but of his justice and veracity; for if God can injure us, he may also

ceive us; and then there is an end of all distinctions between good and evil, truth and falsehood, and of all confidence in God or man.

I mean not by this to insinuate the least possibility of a doubt concerning the justice or goodness of our Creator, but only to shew the importance of this inquiry, and the utility of it towards settling our notions of his attributes, and the regulation of our own behaviour in conformity to them. I intend not by it to prove the benevolence of God, but to reconcile the miseries we see and suffer, with that uncontrovertable benevolence: I design not to shew that God approves virtue, but that the admission of moral evil is not inconsistent with that undoubted approbation: nor would I be understood to assert, that our obligation to be virtuous, depends on this abstruse speculation, but only that our right understanding it, will remove all doubts concerning the nature of virtue, and our obligation to pursue it, and fix them on the most firm and immoveable basis.

To find out, therefore, how evil of any kind can be the production of infinite goodness, joined with infinite power, should be the first step in all our religious inquiries; the examination into which wonderful paradox, will lead us into many useful and sublime truths; and its perfect comprehension, was that possible for our narrow capacities, would, I doubt not, make as surprising discoveries in the moral world, as mathematical and physical knowledge have in the natural.

To clear up this difficulty, some ancient philosophers have had recourse to the supposition of two first causes, one good, and the other evil, perpetually counteracting each other's designs. This system was afterwards adopted by the Manichæan heresy, and has since been defended by the ingenious *Mons. Bayle:* but as the supposition of two first causes is even in itself a contradiction, and as the whole scheme has been demonstrated by the best metaphysical writers to be as false as it is impious, all further arguments to disprove it would be needless.

Others have endeavoured to account for this by the introduction of a golden age, or paradisaical state, in which all was innocence and happiness.

> Pœna metusque aberant, nec verba minacia fixo
> Ære legebantur, nec supplex turba timebant
> Judicis ora sui; sed erant sine vindice tuti.

When man yet new,
No rule but uncorrupted reason knew,
And with a native bent did good pursue,
Unforc'd by punishment, unaw'd by fear,
His words were simple, and his soul sincere:
Needless was written law, when none oppress,
The law of man was written on his breast;
No suppliant crowds before the judge appear'd,
No court erected yet, nor cause was heard,
But all was safe, for conscience was their guard.

Ver erat æternum, placidisque tepentibus auris
Mulcebant zephyri natos sine semine flores;
Mox etiam fruges tellus inarata ferebat,
Nec renovatus ager gravidis canebat aristis,
Flumina jam lactis, jam flumina nectaris ibant,
Flavaque de viridi stillabant ilice mella.

The flow'rs unsown in fields and meadows reign'd,
And western winds immortal spring maintain'd.
In following years the bearded corn ensu'd
From earth unask'd nor was that earth renew'd.
From veins of valleys milk and nectar broke,
And honey sweated from the pores of oak.

Amusing dreams! as absurd in philosophy, as in poetry delightful! For though it is probable, from the most ancient histories, as well as from analogy drawn from the rest of nature's productions, that the world might be more happy and more innocent in its infancy, than in more advanced ages; yet that it could ever be totally free from vice and misery, may easily, I think, be proved impossible, both from the nature of this terrestrial globe, and the nature of its inhabitants. So that these inchanting scenes can in fact never have existed: but, if they had, the short duration of this perfection is equally inconsistent with infinite power, joined to infinite wisdom and goodness, as any original imperfection whatever. Fables then of this kind can never in the least account for the origin of evil; they are all but mean expedients, which will never be able to take away the difficulty, and can at most but ob-

scure it, by shifting it a little backward into a less clear light; like that *Indian* philosophy, accounting for the support of the world, which informs us, that it is sustained by a vast elephant, that elephant by a tortoise, and then prudently drops any further inquiry.

The divines and moralists of later ages, seem perfectly satisfied that they have loosed this gordian knot, by imputing the source of all evil to the abuse of free-will in created beings. God, they say, never designed any such thing should exist as evil, moral or natural; but that giving to some beings, for good and wise purposes, a power of free-agency, they perverted this power to bad ends, contrary to his intentions and commands; and thus their accidental wickedness produced consequential misery. But, to suppose in this manner, that God intended all things to be good and happy, and at the same time gave being to creatures able and willing to obstruct his benevolent designs, is a notion so inconsistent with his wisdom, goodness, omniscience, and omnipotence, that it seems equally unphilosophical, and more evidently absurd than the other. They have been led into this error by ridiculously judging of the dispensation of a Creator to his creatures, by the same rules which they apply to the dealings of men towards each other; between which there is not the least proportion or similitude. A man who endeavours, to the utmost of his power, to make others virtuous and happy, however unsuccessful, is sufficiently justified; but in a Being omnipotent and omniscient, the cause of all causes, the origin of all thought, will, and action; who sees all things past, present, and to come, in one instantaneous view, the case is widely different: his active and permissive will must be exactly the same; and, in regard to him, all consequential and future evils, through every moment of time, are actually present.*

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* Volumes have been written to reconcile the prescience of Deity with the free agency of man, but to little purpose; as it is impossible for the human mind to form any discrimination between prescience and predestination. The cause of this perplexity has originated from adopting certain passages in a book, written by ignorant and illiterate men, but whose supposed inspiration

Since therefore none of these pretended solutions can, I ar certain, give satisfaction to your comprehensive understanc ing, let us now try to find out one more rational, and more cor sistent with the analogy of every thing around us.

[*To be continued.*]

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puts all reason and common sense at defiance. Had not reaso been thus shackled, this dispute would long since have bee satisfactorily settled. Instead of honouring the Supreme Being mankind have dishonoured him, by thus attempting to rende him inconsistent with himself. That he has been pleased to mak man a free agent, and therefore accountable for his actions, w have an internal evidence of, that sophistry cannot remove. Bu an admission of the prescience of the Creator, in respect to th actions of man, completely annihilates his freedom of will, an consequently his accountability. We have long since adopted th sentiments of Dr. Beattie upon this subject, who observes, in hi celebrated Essay on Truth, "that it is not more derogatory to th character and infinite perfections of the Deity, to say he cannot know than it is to say he cannot do certain things; we readily conced that he cannot do that which is inconsistent with his own nature or which involves a contradiction in itself. He cannot de ceive, he cannot make a thing crooked and straight at the same time; neither can he endue a being with free will, and at the same time possess a fore-knowledge of the volitions and action of that being; because the terms involve a contradiction." We have not the volume before us, and therefore do not vouch for the language.

After all, what possible necessity is there for a foreknowledge in Deity of the actions of such a feeble being as man. His powers are so limited that he cannot possibly derange in the least the order and harmony of the general system of nature. He cannot arrest in his progress, that glorious luminary, the sun, nor even the little subordinate satelite, the moon. This would require a power far beyond his reach, a power which, notwithstanding the impious assertions with respect to the feats of Joshua and Mahomet, we are inclined to believe never has, and we trust in God, never will be conferred on that fickle, inconstant, and rash being, man. [Editors.

NOTE. The preceding article has occupied more of the present number, than could have been wished, or was at first intended by the editors; but having commenced it, they found, that they could not fairly introduce the author, without giving at least a part of his first letter. The importance of the subject, as a prelude to theological inquiries, and the elegant manner in which it is handled, they hope, will apologize for its length. Their extracts in future from the same work, will be less copious.

MORAL AND POLITICAL RETROSPECT.

AS another revolution of the seasons commences a new year, it may be useful and profitable to take a rapid retrospective view of the changes which have taken place in human affairs.

A survey of continental Europe and its isles, afford nothing consoling to the philanthropist. Man in every corner thereof is degraded, his rights *entombed*, and the march of the human mind arrested. He is the slave of emperors, kings, and princes, or the dupe of soul-freezing superstition. It requires more *faith* than even the most enthusiastic friend to man possesses, to believe that a speedy *resurrection* will be effected from that *moral and political* death to which he has been subjected.

The rude and uncultivated *Russian* has improved his condition but little more than the ferocious bear, the native inhabitant of his forests. The chief, who holds despotic sway over that unwieldy empire, has sent forth his savage hords to pillage the territories of the proud and sluggish Ottoman. Much blood has been already shed to gratify the ambition of the two tyrants, but the result yet hangs suspended on the balances of fate.

Sweden, after deposing an imbecile and infatuated sovereign, has bent her neck to another, and yielded to the gigantic power of Russia a valuable portion of her territory, as the price of an ignominious peace.

Denmark and Prussia are now only nations in name, and Poland is blotted from the map of independence. Holland and Switzerland, once the habitations of freedom, Italy and the vast

confederacy of the Rhine, are now tributaries to the Collossal power of France.

Spain, degraded insulted Spain, after being long a prey to contending factions, is at last subjected to the Gallic yoke.

Germany too, has had her eagle clept of his wings, and her independence prostrated in the dust. We have heard, during the last year, a dreadful and prophetic sound. It was the voice of the crash of the bones of her mighty empire, in the jaws of the monster ambition. The conflict was sanguinary, and the havoc prodigious, but ambition glories in such scenes, and revels in the accumulation of human misery.

France, imperial France, is like the sun in the solar system, with her tributary planets revolving round her. Her wonderful chief has rendered her victorious, and by the unexampled energies of his mighty mind, has elevated her to the achmé of military glory. Napoleon has now to do only one thing to obtain the title of liberator of the human race—to part with his power, and lay his trophies at the feet of his country, which would render him greater than a Cincinnatus, a Doria, or a Washington. But alas! it is "hoping against hope," to expect this magnanimous example from one of the most illustrious usurpers

"That ever lived in the tide of time."

The *British* isles, unhappily for their brave, industrious, and hardy inhabitants, are cursed with a government that is *rotten to the very core*. The cabinet is now more perfidious and corrupt than in the days of the notorious Walpole. Its murders and its crimes have desolated the four quarters of the globe, and clothed afflicted humanity in the habiliments of woe. Defeat and disaster have uniformly attended its extensive and illegitimate projects, and it has brought the nation to premature decrepitude. The navy is still triumphant, and retains the trident of Neptune, but alas! in the hands of a profligate ministry, it has become a dreadful engine of despotism, not only to foreign nations, but also to its own. Land of our forefathers! how sincerely do we pity thy hapless destiny! Instead of a high-minded free people, as you once were, who brought a tyrant to the block, you are degraded by your government, which is preparing a virtuous and moral people to become a nation of free-booters. Arouse, therefore, from your

lethargic slumber, and shake off the vipers who are preying upon your vitals. Imitate the example of your eldest son, the inhabitant of the genial climes of Columbia, who by his valour obtained, and by his virtue inherits, "the birthright and the blessing" of his ancestors.

Asia, once the seat of the arts, and Africa, whose shores, bounded by the Mediterranean sea and the Indian ocean, were consecrated to commerce, as well as the vast continent of South America, are covered with the Cimmerean mantle of the most abominable of religious superstitions, and degraded and enslaved by the iron yoke of despotism. These dreadful monsters, by their united efforts, have almost brutalized nine tenths of the present inhabitants of the globe.

From such scenes, we return with satisfaction to our native land. Here, with sensations of pleasure, mingled with honest pride, we perceive man, with steady and progressive pace, marching on to his high destiny. Civilization and the arts have been gradually travelling from east to west, and we trust have at length fixed their permanent abode within the limits of our rising empire. During the last year, discoveries have been made of immense importance, to the mechanic and the naturalist. Domestic manufactures have progressed in a ratio that is almost unparalleled. While commerce, on the ocean, has been cramped by the cupidity and injustice of the belligerents, we have been calling forth the native resources of our own country, and have opened new channels, in which the genius and capital of our citizens may be profitably employed, within the territorial limits of the United States.

From this hasty and imperfect view, it will appear that we have the most powerful reasons to be animated with the spirit of patriotism, to maintain and defend the inestimable privileges which we enjoy as a nation.

CHARACTER OF THOMAS PAINE.

FROM A LONDON PAPER.

The biography of Mr. Thomas Paine is known; he was of low origin, but even in his youth of a strong, resolute and constant temper. He had from his infancy adopted the opinions he

so successfully promulgated in his manhood. All his literary productions evince an acute, profound, determined mind; his language is simple, accurate and nervous, adapted to all capacities, so pointed and unequivocal, that there is no misconceiving it; he is sententious; his axioms are incontrovertible, and their impression indelible. No human being's efforts have done more for liberty; he made more converts than Sydney or Russel. His "Common Sense" enfranchised America. America was divided into two parties; the argument of this little pamphlet, decided the contest. His "Rights of Man" had nearly a similar effect in England. Innumerable replies have appeared against it; but so weak and futile as to injure the cause they meant to sustain. He reasoned from facts, and his distinction was irresistable, he poured like a torrent and bore down every thing before him; he was prosecuted for his works, but they are so admired they are in every library. He seemed stern and morose, but he was lenient, friendly and benevolent. He instanced his humanity by his resolute vote to save the king's life. The sanguinary Roberspierre never forgave him. In the reign of terror Robespierre imprisoned him, but the apostle of liberty, though in such imminent danger, never retracted his opinions, or solicited mercy; it pleased providence that he should escape this monster. Bold, manly, and fearless, he never concealed his sentiments; positive and inflexible, they never varied. He continued in Paris long after Bonaparte rendered himself supreme in the state, and spoke as freely as ever. He told the writer of this article at Paris, on the peace of Amiens, that he was preparing for America; that he could not reside in comfort in the dominions of Bonaparte; that if he was to govern like an angel, he should always remember that he had perjured himself; that he had heard him swear that France should be a pure republic; and that he himself would die rather than endure the authority of a single individual; he would end his days in America, for he thought there was no liberty any where else. There he soon went, and there he paid the debt of nature; but his memory will never perish.

NEW DISCOVERIES.

MARLE.

WITH great satisfaction we announce to the public the discovery of several strata of marle, on Shrewsbury river, in New-Jersey; the value of which is greatly enhanced by the convenience of water carriage. Manure adapted to the soil on the sea board, has long been a disideratum to the farmer, and we congratulate him on a discovery which promises such immense advantages. As to the quality of the marle, the following letter from Mr. Grant, (who is represented to us as a gentleman of superior talents and education, of very considerable experience as an agriculturist in England, and a farmer of great respectability here) will, we presume, be satisfactory to the public.

MR. N. WOODWARD,

SIR,

AT your desire I have examined the Marle on your premises, at the Bay Shore, and having seen some of it made use of, I am able positively to pronounce it "Shell Marle" of the most superior quality. From an earnest desire to see so valuable a manure generally made use of, I venture to assure my brother farmers, that they can scarcely be at too much expense to procure so lasting and so valuable a material, calculated in fact, for every soil. For more than 40 years I lived in that part of England abounding in Marle, and for many years I made use of it, in large quantities, on my own land, and ever found it to be highly beneficial—reasons which, I hope, will apologise for the confident manner in which I pronounce my opinion.

EDWARD B. GRANT.

Shrewsbury, N. J. Dec. 6th, 1809.

The subjoined account of this valuable earth, is extracted from the Domestic Encyclopedia, published in England, where its properties are known, and its benefits experienced.

THE quantity necessary to be used, varies according to the nature of the soil, but the utmost caution is requisite. On sandy, gravelly, or light soils, it will be advisable to spread as much as will form a thick coat, in order to bind and stiffen the ground.

But, of whatever nature the land may be, the most judicious cultivators recommend such a portion to be laid on it, as will form a thin coat over the whole surface.

The proper season for *marling*, is the summer; as this kind of manure is then perfectly dry, and not only lighter, but also more easily reduced to powder. Marle, however, may be advantageously spread during the winter-frosts; as in the latter season, there are few opportunities of performing other labours of the field.

Previously to marling, the land ought to be diligently cleared from all weeds, and rendered level, both with the brake and the common harrow, so that the marle may be equally spread on the surface; where it should be suffered to lie during the winter. In the month of February, and in dry weather, it will be proper to draw a bush-harrow, well weighted, over the land, that the marle may be uniformly distributed; but, as this manure is very ponderous, and sinks to the bottom of the furrow, if injudiciously ploughed in, it has been suggested to turn it into an *ebb-furrow* for the first crop: during the growth of the latter, the marle will incorporate with, and become a part of the soil, from which it does not readily separate. So permanent, indeed, are its fertilizing properties, that if land be properly marled, it will continue arable for the space of twelve or fourteen years; and, for pasture, during a much longer period.

As marle affords so valuable a manure, it will be useful to point out a few characteristics, by which it may be distinguished from different substances that resemble it. For this purpose, a small mass or lump should be exposed to air: if genuine, it will, in a short time, by the action of the dews, nitre, &c. crumble into

small pieces; and there will likewise appear a hoary or whitish congelation on the side accessible to the rays of the sun. Another method consists in reducing the marle, when dry, to small particles, which are to be thrown into a coal-fire; where, if it be native or pure, it will crackle in a manner similar to salt. But the most certain criterion is, to break a small piece of dry marle into a glass of pure water; in which, if the substance be of the genuine kind, it will speedily dissolve; forming a soft, almost impalpable paste, and throwing up many bubbles or sparkles to the surface of the water. The experiment may be repeated with vinegar, in which fluid the effervescence will be considerably stronger: in both cases, however, it will be necessary to keep the glass steady; as otherwise, if it be agitated, the intestine motion cannot be distinctly observed.

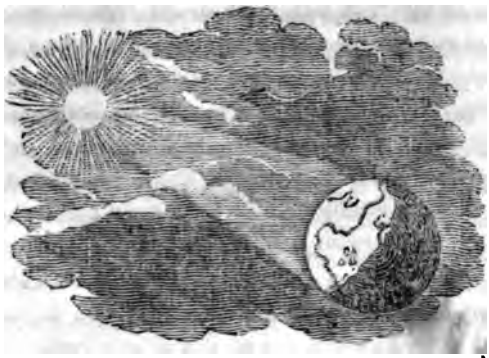
A good *artificial marle* may be prepared, by mixing equal quantities of pure clay and lime, in alternate layers, so as to form a heap, which should be exposed to the winter frost: this compound is well calculated for light lands; but, if the soil be strong and heavy, it will be necessary to substitute loam and sand for the clay. Such compositions may be usefully employed, where marle is not easily procured; as they will amply repay the labour bestowed on mixing them, being little inferior to the genuine calcareous earth.

CALDERIUM.

THE scarcity of gold and silver has led to the invention, at Berlin, of a metallic composition, denominated as calderium, because it is said to be an imitation of the metal so called by the Romans. Utensils of this metal, exactly resemble gold at 14 to 18 carats, is neither tarnished by use, nor pernicious to health, and is sold at the rate of eight groschen (one shilling) per ounce. The manufactory of Patzig and Gode, of Berlin, makes great quantities of plate, vases, and utensils of this kind.

ERRATA.

Page 11 line 15, for *least* read *best*.



THEOPHILANTHROPIST,

Feb. 1.....No. 2.....1810.

GOD.

NEWTON was fully persuaded of the existence of a GOD; and by that term understood, not only an infinite, almighty, eternal, creative Being, but a master, who had established a relation between himself and his creatures; as, without this relation, the knowledge of a God is only a barren idea, which would seem to invite every reasoner of a perverse nature to the practice of vice by the hopes of impunity.

Accordingly that great philosopher, at the end of his *Principia*, makes a singular remark, namely, That we do not say, My eternal, my infinite, because these attributes do not at all relate to our nature; but we say, My God: and are thereby to understand the master and preserver of our life, the object of our thoughts. Newton's philosophy leads to the knowledge of a Supreme Being, who freely created and arranged all things. For if the world be

finite; if there be a vacuum, the existence of matter is not necessary; and therefore has received existence from a free cause. If matter gravitates, it does not appear to gravitate from its nature, as it is extended by its nature; it has therefore received its gravitation from God. If the planets, in a space void of resistance, revolve one way rather than another, the hand of their Creator must have directed their course that way with an absolute freedom.

It may, perhaps, appear strange to many, that among all the proofs of the existence of a God, the strongest in Newton's opinion is that of final causes. The design, or rather the designs, various *ad infinitum*, displayed in the most enormous and most minute parts of the universe, form a demonstration, which, from its being so manifestly sensible, is little regarded by some philosophers; but Newton thought that these infinite relations could only be the work of an artist infinitely wise. He made little account of the proof from the succession of beings. It is commonly said, that if men, animals, vegetables, and whatever compose this world, were eternal, a series of generations without cause must of consequence be admitted. The existence of these beings, it is said, would have no origin; no eternal can be supposed to rise again from generation to generation without a beginning; no eternal, because no one can exist of itself. Thus every thing would be effect, and nothing cause. This argument appeared to him founded only on the ambiguity of *generations*, and of beings *formed one by the other*. For Atheists, who admit a plenum, answer, that there are, properly speaking, no generations; there are not several substances: the universe is a whole, necessarily existing, incessantly displaying itself. It is one and the same being, whose nature is immutable in its substance, and eternally varied in its modifications. Thus the argument drawn from the succession of beings would, perhaps, prove very little against an Atheist who should deny the plurality of beings. He would have recourse to those ancient axioms, That nothing is produced by nothing; that one substance cannot produce another; that every thing is eternal and necessary.

Matter, says the Atheist, is necessary, because it exists; motion is necessary, because nothing is at rest; and motion is so necessary, that in nature never any motive forces are lost.

What is to-day was yesterday; therefore it was before yesterday, and thus recurring without end. No person will dare to say, that things shall return to nothing; how then dare to say, that they came from nothing? In a word, I know not if there be a metaphysical proof more striking, and which speaks more strongly to man, than the admirable order in the world; and whether there has ever been a finer argument than the following, *The heavens declare the glory of God.* Accordingly, you see that Newton, at the end of his Optics and Principia, uses no other. No reasoning appeared to him more grand and convincing in favour of a Deity than that of Plato, who makes one of his interlocutors say, You think I have an intelligent soul, because you perceive order in my words and actions; surely, then, from the order you see in this world, there must be in it a spirit supremely intelligent.

But if the existence of an eternal almighty Being be proved, it is not equally proved that this Being is infinitely good in the general sense of the word.

This is the grand refuge of the Atheist. If I admit a God, says he, this God must be goodness itself. He who has given me a being, should also give me happiness: but I see only disorder and calamity among mankind. The necessity of an eternal matter offends me less, than a Creator dealing so harshly with his creatures. My doubts are not to be removed by being told, that a first man, composed of a body and soul, offended his Creator, and that mankind suffers for his offence. For if our bodies are derived from the first man, our souls are not; and even if they are, it seems the most horrid injustice, for the punishment to descend from the father to the children.

It is evident, that the Americans, and the people of the old world, the Negroes and the Laplanders, are not at all descended from that first man. The interior constitution of the organs of the Negroes is a palpable demonstration of this.——I had, there-

fore, rather admit the necessity of matter, generations, and eternal vicissitudes, than a God, the free author of miserable creatures.

To this, it is answered, The words, *good*, *comfort*, and *happiness*, are equivocal: what is evil with regard to you, is good in the general plan. Will you deny a God, because you have been afflicted with a fever? You say he owed you happiness: but what reason have you to think so? Why did he owe you this happiness? Was you in any treaty with him? Therefore to be only happy in this life, you need only acknowledge a God. You who cannot pretend to be perfect in any one thing, how can you expect to be perfectly happy? But suppose that in a continual happiness for one hundred years, you may have a fit of the head-ach, shall this short interval induce you to deny a Creator? Surely no. If, therefore, you do not startle at a quarter of an hour's suffering, why at two hours? why at a day? Why should a year of torment prevail on you to reject the belief of a supreme universal Artisan?

It is proved, that there is in this world more good than evil; for, after all, few men are to be found who really wish for death.

Men are fond of murmuring; there is a pleasure in complaining, but more in living. We delight in viewing only evil, and exaggerating it. Read history, it is replied; what is it more than a continual series of crimes and misfortunes? Agreed; but histories are only the repositories of great events: tempests only are recorded; calms are overlooked.

After examining the relations between the springs and organs of an animal, and the designs which display themselves in every part, the manner by which this animal receives life, by which he sustains it, and by which he gives it; you readily acknowledge the supreme Artist. Will you then change your opinion, because wolves eat the sheep, and spiders catch flies? Do not you, on the contrary, perceive, that these continual generations, ever devoured, and ever reproduced, are a part of the plan of the universe? Wisdom and power, you say, are perceivable in them, but goodness is still wanting.

In fine, if you may be happy to all eternity, can any pains and afflictions in this life be worth mentioning?

You cannot think the Creator *good*, because there is some evil in this world. But if necessity supply the place of a Supreme Being, will affairs be mended? In the system which admits a God, some difficulties only are to be removed; in all the other systems, we must encounter absurdities.

Philosophy, indeed, plainly shows us, that there is a God; but it cannot teach us what he is, what he is doing, how and wherefore he does it; whether he exists in time or in space; whether he has commanded once, or whether he is always acting; whether he be in matter, or whether he be not there, &c. To himself only these things are known.

VOLTAIRE.

MIRACLES.

I HAVE seen the birth of many miracles of my time, which, although they were still-born, yet have we not failed to foresee what they would have come to had they lived. It is but finding the end of the clue, and a man may wind off as much as he will; and there is a greater distance betwixt nothing and the minutest thing in the world, than there is betwixt that and the greatest. Now, the first that are tinctured with the beginning of novelty, when they set out their history, find, by the opposition they meet with, where the difficulty of persuasion lies, and caulk that place with some false piece. Besides that, "men having a natural lust to propagate reports," we naturally make a conscience of restoring what has been lent us, without some usury and addition of our own invention. Private error first creates public error; and afterwards, in turn, public error causes a particular one. Thus all this fabric rises by patch-work from hand to hand; so that the remotest witness knows more than the nearest, and the last informed is more certain than the first. It is a natural progress; for whoever believes any thing, thinks it a work of charity to persuade another into the same opinion: which the better to do, he will make no difficulty of adding as much of his own invention as he conceives necessary to obviate the resistance or want of conception he supposes in others. There is nothing

to which men commonly are more inclined than to give way to their own opinions. Where the ordinary means fail us, we add command and force, fire and sword. It is a misfortune to be at that pass, that the best touchstone of the truth must be the multitude of believers, in a crowd where the number of fools so much exceed the wise. "As if any thing were so common as ignorance." "The mob of fools is a protection to the wise." It is hard for a man to form his judgment against the common opinions. The first persuasion taken of the very subject itself possesses the simple; and from that it spreads to the wise, by the authority of the number and antiquity of the witnesses. For my part, what I would not believe from one, I would not believe from a hundred; and I do not judge of opinions by the years. It is not long since one of our princes, in whom the gout has spoiled an excellent natural genius and sprightly disposition, suffered himself to be so far persuaded with the report of the wonderful operations of a certain priest, who by words and gestures cured all sorts of diseases, as to go a long journey to seek him out; and, by the force of his apprehension, for some time so persuaded and laid his legs asleep for several hours, as to obtain that service from them which they had a long time left off. Had fortune packed together five or six such accidents, it had been enough to have brought this miracle into nature. There was after this discovered so much simplicity, and so little art, in the architect of such operations, that he was thought too contemptible to be punished; as would be the case of most such things, were they examined to the bottom. "We admire at things that deceive by their distance." So does our sight often represent to us strange things at a distance, that vanish in approaching them near. "Fame never reports things in their true light." It is to be wondered at from how many idle beginnings and frivolous causes such famous impressions commonly proceed. This it is that obstructs the information; for whilst we seek out the causes, and the great and weighty ends worthy of so great a name, we lose the true ones. They escape our sight by their littleness: and, in truth, a prudent, diligent, and subtle inquirer is necessary in such researches; one who is indifferent, and not prepossessed.

MONTAIGNE.

A MIRACLE

Destroys the Testimony for it, and the Testimony destroys itself.

IN matters of religion, whatever is different is contrary; and it is impossible the religion of ancient Rome, of Turkey, of Siam, and of China, should all of them be true. Every miracle, therefore, pretended to have been wrought in any of these religions (and all of them abound in miracles), as its direct scope is to establish the particular system to which it is attributed; so has it the same force, though more indirectly, to overthrow every other system. In destroying a rival system, it likewise destroys the credit of those miracles on which that system was established: So that all the prodigies of different religions are to be regarded as contrary facts; and the evidence to these prodigies, whether weak or strong, as opposite to each other. When we believe any miracle of Mahomet, &c. we have for our warrant the testimony of a few barbarous Arabians; and, on the other hand, we are to regard the testimony of all the witnesses, Grecian, Chinese, and Roman Catholic, in the same light as if they had mentioned that Mahometan miracle, and had in express terms contradicted it, with the same certainty as they have for the miracle they relate. This argument is not different from the reasoning of a judge, who supposes, that the credit of two witnesses, maintaining a crime against any one, is destroyed by the testimony of two others, who affirm him to have been 200 miles distant at the same instant when the crime is said to have been committed. * *

ON EVIL IN GENERAL.

[*Continued from page* 33.]

THAT there is a Supreme Being infinitely powerful, wise and benevolent, the great Creator and Preserver of all things, is a truth so clearly demonstrated, that it shall be here taken for granted. That there is also in the universal system of things, the works of his almighty hand, much misery and wickedness, that is, much natural and moral evil, is another truth, of which

every hour's fatal experience cannot fail to convince us. How these two undoubted, yet seeming contradictory truths can be reconciled, that is, how evils of any sort could have place in the works of an omnipotent and good Being, is very difficult to account for. If we assert that he could not prevent them, we destroy his power; if that he would not, we arraign his goodness; and therefore his power and goodness cannot both be infinite.

But however conclusive this argument may seem, there is somewhere or other an error in it; and this error I take to arise from our wrong notions of omnipotence. Omnipotence cannot work contradictions, it can only effect all possible things. But so little are we acquainted with the whole system of nature, that we know not what are possible, and what are not: but if we may judge from that constant mixture of pain with pleasure, and of inconvenience with advantage, which we must observe in every thing around us, we have reason to conclude, that to endue created beings with perfection, that is, to produce good exclusive of evil, is one of those impossibilities which even infinite power cannot accomplish.

The true solution then of this incomprehensible paradox must be this, that all evils owe their existence solely to the necessity of their own natures, by which I mean they could not possibly have been prevented, without the loss of some superior good, or the permission of some greater evil than themselves; or that many evils will unavoidably insinuate themselves by the natural relations and circumstances of things into the most perfect system of created beings, even in opposition to the will of an almighty Creator, by reason they cannot be excluded without working contradictions; which not being proper objects of power, it is no diminution of omnipotence to affirm that it cannot effect them.

And here it will be proper to make a previous apology for an expression, which will frequently occur in the following pages, which is, that God cannot do such and such things: by which is always to be understood not any retrenchment of the divine omnipotence, but only that such things are in their own natures impracticable, and impossible to be performed.

That the Almighty should be thus limited, and circumscribed by the nature of things, of which he himself is the author, may to some seem not very intelligible: but surely it is not at all difficult to conceive, that in every possible method of ordering, disposing, and framing the universal system of things, such numberless inconveniences might necessarily arise, that all that infinite power and wisdom could do, was to make choice of that method, which was attended with the least and fewest; and this not proceeding from any defect of power in the Creator; but from that imperfection which is inherent in the nature of all created things.

This necessity, I imagine, is what the ancients meant by fate, to which they fancied that *Jupiter*, and all the Gods, were obliged to submit, and which was to be controled by no power whatever. The *Stoicks* seem to have some dark and unintelligible notions of this kind, which they neither understood themselves, nor knew how to explain to others; that the untractableness of matter was the cause of evil; that God would have made all things perfect, but that there was in matter an evil bias, repugnant to his benevolence, which drew another way, whence arose all manner of evils. Of the like kind is a maxim of the same philosophers, that pain is no evil; which, if asserted with regard to the individuals who suffer it, is downright nonsense; but if considered as it affects the universal system, is an undoubted truth, and means only that there is no more pain in it than what is necessary to the production of happiness. How many soever of these evils then force themselves into the creation, so long as the good preponderates, it is a work well worthy of infinite wisdom and benevolence; and, notwithstanding the imperfections of its parts, the whole is most undoubtedly perfect.

Hence then we may plainly see that much evil may exist, not at all inconsistent with the power and goodness of God: and the farther we pursue this clue, the more we shall at every step discern new lights break out, which will discover clearly numberless examples, where the infinite power and goodness of God is fairly reconcileable with the misery and wickedness of his creatures, from the impossibility of preventing them; and, if, in the very small part of the universal system that lies within the reach of our

imperfect capacities, many instances of this kind appear, in which they are visibly consistent, we ought with the utmost assurance to conclude, what is undoubtedly true, that they are really so in all, tho' we are not able to comprehend them. This is the kind of faith most worthy of the human understanding, and most meritorious in the sight of God, as it is the offspring of reason as well as the parent of all virtue and resignation to the just, but inscrutable dispensations of Providence.

But, in order more clearly to explain this abstruse speculation, it will be necessary to divide evils into their different species, and bestow on each a separate consideration. This I shall do under the following heads: evils of imperfection, natural evils, moral evils, political evils, and religious evils, which, I think, will comprehend most of those to which human nature is unhappily liable. And now, sir, lest I should add more evil to this melancholy catalogue, which is that of a long and tedious epistle, I shall reserve the examination into each of these particulars for the subject of a future letter; and conclude this by assuring you, that I am, &c.

[*To be Continued.*]

HUMANE SOCIETY.

——————But that I am forbid
To tell the secrets of my prison-house,
I could a tale unfold, whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes like stars start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine.

SHAKSPEARE.

The Humane Society is composed of individuals of different political and religious sects. They are an honour and an ornament to our city. Their efforts in the cause of humanity ought to be recorded, and their names enrolled in the list of philanthropists; for they have nobly striven to check the torrent of dissipa-

tion and vice, and to mitigate those miseries, which, though in a degree unavoidable in populous towns, in a country and government like ours, and in the shape and extent as set forth in the following report, are a shocking reproach, and will for ever remain an indelible stain upon the historic annals of our city. Good God! is it possible that the convicted and the accused (and those too often wrongfully accused, to gratify the revengeful disposition of malicious individuals, whose superior cunning and practices in villainy, give them an advantage over the simplicity of their victims,) are indiscriminately surrendered to the discretion of ignorance and prejudice, where not a single ray of intelligence exists to point out the line of conduct proper to be pursued. To be poor, it is said, constitutes, in the view of some of the keepers of the Bridewell prison, one of the greatest crimes; and that those who are blessed with money, find great account in a liberal expenditure of it. A person who was confined there assures us that he paid seventy-five dollars for certain privileges, which in fact, he never obtained. Others inform us, that money has been often demanded by the turnkeys, for admittance with provisions and other necessaries for the prisoners who were awaiting their trial; and that, in default of payment of the fee, persons charged with these humane commissions were driven from the door! And let it be remembered that hundreds are immured in this prison every year, for no crime; who, after remaining in it for weeks, and often months, are tried and acquitted.

In short, well informed foreigners assert, that as gross outrages on humanity, are committed in the Bridewell of this city, as in the criminal prisons of the despotic governments of Europe. No American however, could have believed this fact, had not the Humane Society laid open these dark abodes of misery, and exposed the result of their inquiry to the view of their astonished fellow citizens.

But enough,—we will not longer detain our readers from a perusal of the Report of a Committee of that Society, which we record in the pages of the Theophilanthropist, as a monument of just praise to them, and of merited censure on those whose more immediate duty it was to have corrected the evil. At the

same time we congratulate the humane part of the community on the prospect of a reformation, as the different benevolent societies of this city have appointed a joint committee to prepare a memorial to the legislature, representing the necessity of an entire renovation, not only in the Bridewell system, but in the charter of the city, which forms a part of the shameful remains of British tyranny in this country.

REPORT

Of a Committee of the Humane Society, appointed to inquire into the number of Tavern Licenses; the Manner of granting them; their Effects upon the Community; and other Sources of Vice and Misery in this City; and to visit Bridewell. Prefaced with an Address to the Citizens of New-York.

FELLOW CITIZENS,

ASSOCIATED for the purpose of relieving the indigent, our attention has been naturally drawn to the causes which produce the extreme poverty and misery, which have so much increased among our labouring poor. Of these it appeared to us, that the most prominent, were the excessive multiplication of petty taverns, and the injudicious system of confining in the same apartments of our prison persons suspected or convicted of various degrees of guilt. To obtain more perfect information in relation to these subjects, we lately appointed a committee to investigate them; and their report, containing facts which are not generally known, but which we think important to the community, we now lay before you, hoping that when your attention shall be awakened to a consideration of the evils which it details, you will concur in endeavouring to effect a radical reform.

In order to devise a plan for this purpose, we have determined to request the charitable societies of the city severally to appoint committees to meet each other at the New-York Free School, on Wednesday, the tenth day of January next, at four o'clock, P. M. Feeling, as they must, the magnitude of the evils complained of, and necessarily conversant with such subjects,

we hope that a well digested system will be the result of their joint labours; and in that case we confidently hope for the united support of the community in giving it effect.

To destroy inveterate abuses, and to introduce salutary reforms, is always attended with difficulty. The public must not only be convinced of the necessity of a change, and the propriety of the one recommended, but they must also be persuaded to act with earnestness and vigour. We therefore anxiously request your assistance in the work which is proposed for the common benefit, in the accomplishment of which every good citizen of whatever rank, party or condition, is seriously interested.

By order of the Humane Society,

M. CLARKSON, *President.*

December 27, 1809.

TO THE HUMANE SOCIETY.

THE committee appointed to inquire into the number of tavern licenses; the manner of granting them; their effects upon the community; and the other sources of vice and misery in this city; and to visit the Bridewell,

Respectfully report,

That to investigate fully *all* the sources of vice and misery existing in this populous city, would require an acquaintance with facts, more extensive than they possess, or have been able to acquire. They have therefore directed their attention principally to the objects more particularly mentioned in the resolution by which they are appointed.

By a just and inflexible law of Providence, misery is ordained to be the companion and the punishment of vice; and in proportion as a community is corrupted, physical as well as moral evil is introduced and propagated among them. Hence it is a duty which every society owes as well to the individuals who compose it as to the great governor of all, to preserve the purity of the public morals, and to abstain from permitting and still more from authorising, whatever may tend to deprave the manners, or destroy the principles of its members.

Supposing these observations to be correct, the committee think that no existing evil requires a more prompt and effectual remedy, than the excessive number of licences for retailing spirituous liquors which are annually granted in this city.

By the charter of the city the mayor is authorised to grant licenses to whom and to as many as he thinks proper. He receives for each the sum of forty shillings, of which he retains nineteen for himself, and pays the residue into the city Treasury. By a law of the state all persons selling spirituous liquors in smaller quantities than five gallons must also receive a license from the commissioner of excise, who determines the sum to be paid therefor at his own discretion, provided it be not less than five nor more than fifty dollars. From the money thus raised, the commissioner is permited to retain five hundred dollars per annum, and the residue belongs to the corporation.

Under these regulations, upwards of *seventeen hundred* tavern licenses were, during the last year, granted by the mayor, and above *eighteen hundred* licenses to retail spirituous liquors, are yearly issued by the commissioner.

This astonishing number cannot be required for the accommodation of the citizens, or the convenience of strangers.

From information obtained from the mayor's office of Philadelphia, it appears that the whole number of persons licensed to keep taverns, including beer-houses, and to sell liquors by retail, in that city, amount only to one hundred and ninety, and that in the county of Philadelphia (comprehending the suburbs of the city, several considerable towns and villages, and a large tract of country) there are two hundred and forty. No doubt, however, is entertained but that a great number of persons in *both* cities retail liquors without any authority or license.

The committee think that the bare statement of these facts is sufficient to prove the existence of an evil at once injurious and disgraceful to this city, and the more the subject is investigated, the more enormous and destructive does that evil appear. It causes, or aggravates the misery and poverty of most of the labouring poor; it fills the list of unfortunate debtors maintained by

this Society; it crowds the alms-house, the hospital, the state, and the city prisons.

Inns must be provided for travellers, and it may be thought expedient to permit some places in which those who are unable to purchase much liquor at a time, may procure it in smaller quantities. But the great mass of those who take licenses, have neither the desire, nor the means to entertain guests. They vend their liquors in little shops situated generally in obscure streets, and often in cellars. Their only object is to acquire profit, and to this end every artifice is employed by which the labourer may be enticed to squander, in intoxication, those earnings by which his family should be supported. Hence these petty taverns exhibit perpetual scenes of riot and disorder. Hence law-suits, and criminal prosecutions. Hence that day which the religion and laws of the country have set apart for the public worship of God, is openly profaned. In houses of this description, liquor is constantly sold on that day, in defiance of the law. And the poor, instead of spending the time allotted them for rest from their labour, and the service of their Maker, are encouraged to devote it to intoxication and profanity.

These enormities, so fatal to the health and morals, and frequently to the life, of the individuals who commit them, and so contrary to law, both divine and human, cannot but be disgraceful, and will ultimately prove ruinous to the people among whom they are tolerated.

Supposing that the city contains fourteen thousand families, which is a probable calculation, it will appear that *one seventh* of the inhabitants are maintained by selling poison to the rest. Can it be wise, can it be consistent with duty, thus to distribute incentives to vice through every street in the city?

The habit of drinking ardent spirits enervates the mind, sours the disposition, inflames the passions, renders the heart callous to the feelings of humanity, and leads to the neglect and violation of the social duties. It lays the foundation of many diseases, and makes others terminate fatally which would otherwise yield to the application of remedies. By many whose opinions deserve weight, it has been thought as destructive to the

human species as the sword: and in this country, certainly, it furnishes death with more victims than all the other causes of premature mortality.

Many of these considerations acquire additional force when the form of government and political institutions of our country are taken into view. The annals of history attest, that almost every free state of antiquity lost its liberty in consequence of the corruption of the lower classes of its citizens: and scarce an instance can be found of a popular government which has survived the morals and manners of its people.

Surely then every one who is interested in the preservation of the peace, the welfare, and the liberty of his country, every one who reflects on the spirit, the laws, and the sanctions of the holy religion which he professes, must be impressed with the necessity and duty of endeavouring to arrest the progress of so destructive a vice, and to lessen the practice of unnecessarily granting licenses for the express purpose of furnishing his fellow citizens with a poison so fatal and so baneful in its effects.

There can be no hope of accomplishing this most important and desirable object, while the present system is continued of licensing petty taverns and grog-shops, the nurseries of intemperance, disorder and profligacy. With the wisdom of the Corporation of this city, and of the Legislature, this business must ultimately rest. It cannot be supposed that they will regard with indifference a subject which involves so deeply the health, the morals, and the happiness of their fellow citizens.

The committee therefore forbear to detail any system for correcting the evil they complain of, further than to suggest the propriety of applying to the Legislature for an act, so to enhance the expense of obtaining licenses, to retail spirituous liquors in the city of New York, as to diminish the number of applicants for them.

The committee also think it would be useful to license beer-houses, and to permit small liquors and cider only to be sold in them. Houses of this description are licensed in the neighbouring states, but there is no regulation concerning them in this.

BRIDEWELL.

IN obedience to the latter part of their instructions, the committee have visited the Bridewell or City Prison. It contained 165 persons, of whom 93 were men, and 72 women.

In one apartment were confined the male prisoners, accused of burglary and other atrocious crimes, and who had not yet been tried, together with some convicts. Their situation was tolerably comfortable, and attention seemed to have been paid to keep them clean.

Another apartment contained all the female prisoners, vagrants, prostitutes, women sentenced to imprisonment for 30 and 60 days, female paupers who had misbehaved in the Alms-house, and those committed on suspicion only. Black and white, sick and well, of all ages from infants at the breast to seventy years old, were here indiscriminately mingled together. Several of these women were destitute of a garment of any kind, and had nothing but a dirty blanket wrapped round them. Most of the others were very ragged, and all extremely dirty. Few had sufficient covering for the night, and they lay promiscuously on the floor. Their countenances were in general wan and sickly, and the air of the room was intolerably bad. Two of the white women and one of the blacks were insane, and seemed to be occasionally treated as objects of diversion by the others.

The provisions allowed them, are a portion of meat with potatoes, but without bread, every other day; the residue of the time they have mush and molasses twice a day. This is brought in by the keeper, and set on the floor in a tub, round which the prisoners place themselves; spoons and tin cups are furnished to some of them, but the greater number are without any. One woman is appointed by the keeper to preserve order, and is styled the captain, and she exercises the whip on her fellow-prisoners at discretion.

The committee could not help noticing an object of peculiar wretchedness, named Eliza Butler, once said to be a decent woman, and wife to the master of a vessel; but was two years

ago transported to Bridewell. Having been dreadfully burnt, her appearance is too shocking to describe. She is subject to fits, and occasionally insane, and when in that condition often beats her room-mates.—She lately almost killed a child.

The situation of the men's apartments was so similar to that of the one already described, that the committee forbear to detail their observations at length. In one of the rooms, containing both blacks and whites, the captain was a negro, and said that he was often obliged to strip and whip his companions. In a corner of one room was a man, by orders of the captain, in heavy chains. Several boys, from twelve to fifteen years of age, were confined among these men. On the ground floor of the prison was a miserable wretch, of the name of Paul, a native of New-Jersey: he is blind and insane, has no bed, but lies upon the floor and uses a block for his pillow. The keeper stated that when furnished with a shirt, the rats soon eat it off. He is sometimes very unruly, and the persons confined with him, being often drunk, frequently beat and abuse him. Battles, it was said, frequently ensued, in which his great strength was a subject of remark.

Why or when this man was confined in this horrible place, the committee are ignorant. The keeper informed them that he found him there upon his appointment to office, which was ten years ago.

In all the apartments persons committed on suspicion, though not yet indicted, are confined promiscuously with those who have already been convicted; and most of the prisoners of both descriptions, are employed in picking oakum.

It is needless for the committee to make many remarks on the foregoing statement of the condition of this prison; and they are convinced that no remedy can be introduced with any effect, while the present system is pursued. We lose sight of the misery these poor objects of our commiseration undergo, when we reflect on the consequences of confining a number of inexperienced persons, and sometimes innocent, with hardened old offenders. Here every sort of corruption

is generated that it is in the power of wickedness and poverty to produce. The old corrupt the young; the lewd inflame the more modest; and the audacious harden the timid. Every one fortifies his mind as far as he is capable against his own remaining sensibility, endeavouring to practise on others the arts that are practised on himself. In this condition, corrupted and corrupting, imprisonment, instead of amending the culprit, serves, by the contagion of bad expample, and the exasperation of bad passions, to render him *an hundredfold more vicious and untractable.*

Shall these irregularities, which are the cause of so much misery, disease, and all kinds of crimes and wickedness, be suffered to exist among an enlightened people, celebrated for their humanity, and making a profession of the mild virtues of the Christian religion?

By an act of the legislature of this state, passed March 30th, 1802, the corporation were authorized to erect a prison for solitary confinement. The act directs that persons convicted at the court of Quarter-sessions of petit larceny, shall be confined in the said prison at the discretion of the court, not exceeding ninety days.

If the corporation could be prevailed on to erect this prison, and if the law could be amended so as to allow justices of the peace, who are authorized to act under the laws respecting vagrants and for the suppression of vice and immorality, to send petty offenders to this prison to be confined in a solitary cell on a low diet for a short term, or not exceeding thirty days, the committee are decidedly of opinion that it would be of great public utility, and (as far as small crimes can be prevented in a populous city) that it would more effectually prevent their commission than any other system of punishment that has been devised. It would be more honourable to the city and state, and more economical; and, what is of far superior consequence, it would much conduce to the reformation of the offender: left to reflect in solitude and silence, his thoughts will be naturally directed to his present condition, and past conduct, and *it is pos-*

sible he may become sensible of his wickedness and folly, and by feeling the bitter pangs of remorse, be induced, when discharged, to amend his life.

THOMAS EDDY.
PETER AUGUSTUS JAY.
JOHN H. HOBART.
J. MORTON.

12*th Month* (*December*) 26*th*, 1809.

SABBATH, *or* SUNDAY.

IT is incumbent on the editors to observe, that the copy of the remaining part of the discourse on the festival of Sunday, see page 14, has been misplaced. Should it come to hand, it will appear in a subsequent number. The following discourse, however, on the same subject, delivered by Mr. Pagés, a short time after, in a great measure supplies the deficiency, as in this he briefly recapitulates the substance of the former.

The editors request their readers to bear in mind the observations they made in their introduction to this subject—that they had no wish to see the Sunday abolished in this country, but merely to show that it is no more holy than any other day, and to urge the propriety of spending it in a rational and useful manner; and not, as is now the custom, in attending to idle dissertations upon chimerical abortions of nature; upon ghosts, witchcraft, prophecies, revelations, and dreams. Whilst those who are necessitated profanely to descant upon these topics, and thus to outrage philosophy, and the eternal and immutable laws of nature, to satisfy a vitiated and wilfully perverse taste, must, if they possess sane understandings, despise either the stupid credulity or the base hypocrisy of their supporters.

We recollect that when the subject for the more pious observance of Sunday was brought before the legislature of this state by the recommendation of the then governor Jay, a repre-

sentative from the city of New-York aptly observed, that if the legislature undertook to pass any act upon the subject, it would be proper to enforce the entire commandment of Moses, which expressly says "six days shalt thou labour, but the seventh is the Lord's," &c. This somewhat disconcerted the advocates for the bill proposed; they, however, in obedience to the wish of the governor, proceeded to pass a law to enforce the more rigid observance of the *first* day of the week, and not that of the *seventh*, as commanded by Moses. The methodists, and other fanatics, undertook to see the law put in execution in this city; a moiety of the fine for the breach thereof went to the complainant, in consequence of which they extorted some money from poor industrious hairdressers, and others, whose sedentary occupations rendered the relaxation of a walk into the country, on a Sunday, very desirable. But the law was so repugnant to the habits and common sense of the people, and met with such general and uniform opposition, that in a short time those who undertook to enforce it, became ashamed of their occupation, and it died a natural death, from the mere want of nursing. The ex-governor who proposed it, is now, as we are informed, busily employed in clearing up the most knotty points in the hitherto inexplicable revelations of *Saint* John, which is certainly much more laudable than arbitrarily forcing his religious notions upon his fellow citizens.

SECOND DISCOURSE

Upon the festival of Sunday, delivered in the Temple of Reason, by Raisin Pagés, *30th Ventose, Second year of the French Republic.*

CITIZENS, BRETHREN, AND FRIENDS,

I LATELY presented you with an historical essay upon the institution of the late festival of Sunday. Assisted by the double lights of history and of reason, I led you through the profound obscurity of the remotest centuries, and still greater obscurity of the most absurd fables, to the ancient origin of that celebrated fête. You have seen it take rise in Egypt, from the centre

of slavery and idolatry. You without doubt applauded the humanity of the ancient legislators, who, pitying the lot of those unhappy slaves, wished, by means of the institution, to insure to them a day of relaxation, out of the power of their masters to deprive them of; without doubt you admired that wise policy, which, combining religious ideas with a law dictated by benevolence, caused to be consecrated to general repose the same day as was before consecrated to the worship of the sun. I was careful to make you remark that Moses, after having freed the Hebrews from Egyptian servitude, was constrained, to render himself popular, to preserve to the slaves who followed him into Judea, the privilege of a day of repose which they before enjoyed.

I was careful in the preceding discourse to remark to you how this institution was brought into Greece by Cyrops, an Egyptian, the founder of Athens, or by Danaus, another Egyptian, master of the kingdom of Argos, if it was not already established there by a colony of emigrants, who, it is said, conquered that country so well known for the great men it afterwards produced.

Thus, you see, that tree which the hand of humanity had planted in Africa, soon after extend almost perceptibly its beneficent branches over Europe and Asia, inviting slaves as well as masters, to repair once a week to repose together under its delicious shade, to remind mankind that, notwithstanding their different situations and conditions, they were all upon a level in the eyes of nature. I arrested your attention for a moment upon that city, once the proud mistress of kings, at present the unhappy slave of a priest, formerly the country of the Brutus' and Catos, now the haunt of the sons of Franciscan or Dominican friars,—formerly from the height of the capitol, regulating the destinies of the earth, which contemplated her with veneration; at this time, from the heart of the Vatican, offering no more than absolutions and agnus, to those nations who regard her with contempt: upon Rome in fact, which, after adopting the gods, laws and customs of Greece, extended its dominion even to the extremities of the universe, most of the empires of which were but provinces to her. At length I showed you how the feast of Sunday, respected by those who preached the doctrine of the sage of Judea,

was continually preserved among the Pagans, because in being converted to Christianity, they continued to cherish slavery; and you remained no longer astonished to witness that even after slavery was abolished, a feast, consecrated by ancient custom and religious ideas, should outlive the cause that produced it, and be retained even to as late a period as the turbulent times of the rising republic. This feast would perhaps have continued, in spite of common reason, to our latest posterity, if, in the plenitude of her regenerating power, France, erecting in some measure a barrier between the past and the future, had not strengthened that immoveable mountain, against which the waves of the vast ocean of error and prejudice, formed from the collected dross of fifty ages, have continually broke. Be it as it may, citizens, I promised you the truth; I told it to you; at present it remains for you to judge in what light we ought to view those vile corruptors of public morals and opinion, who even at this time have the audacity to pretend that we ought to suffer fines, imprisonment, and even death, rather than work on the Sunday. Pardon me, republicans, if in order to pull off the mask of hypocrisy with which those impostors cover themselves, and to take away the veil of error, still extended over the eyes of some good citizens, I should here borrow the language of a man who had nothing of the ecclesiastic but the robe, whose modesty, virtue and memory will be always dear to literature, to philosophy, and to humanity, I speak of the celebrated Abbé St. Pierre.

This great man, who has written so much upon the science of government, regarded the prohibition of work on the Sunday only as a rule of ecclesiastical discipline, which in his opinion might be dispensed with, so far as to permit the poor to pursue their customary labour after mass and the sermon; and that all other religious festivals ought to be abolished. Observing that the gain accruing to the nation by this change, would probably amount to more than twenty million livres per annum.

"With respect even to those who are not poor (continues he) if, after mass and the instructions of the morning, they recommenced their labours, and their trade or commerce, they would not then frequent taverns, and expend, to the great prejudice of

their families, a part of what they earned in the week. They would not be so often intoxicated, nor consequently so liable to breed quarrels, and thus would they avoid the evils which spring from idleness and the cessation from innocent labour. At last, said he, if the bishops who formed the canons had seen taverns established, if they had foreseen all the disorders which idleness and the cessation from daily labour was to cause, they would have been content with the recitation of the mass, and the usual instruction of the morning."

O, you citizens, who, after having had the force to burst the chains with which the tyrants called kings, loaded your bodies, still have the weakness to bear patiently those which the tyrants called priests, have loaded your minds; you who, early bent under the yoke of sacerdotal prejudice, have not yet been able to regain the attitude which becomes men; you, in favour of whom principally, I have extracted the passage I have just repeated, and in which is seen the beneficent soul of its author—meditate, I conjure you; meditate upon the words of a priest, whose heart has been always a stranger to the imposture and hypocrisy of his cotemporaries in the cause of the church.

"On Sundays, said he, go to mass, hear the sermon, and return to your daily occupations." If this doctrine was then impious heresy, contrary to the divine law, why did not the bishops condemn it? Why did not the Sorbonne censure it? Why did not the Vatican hurl its thunder-bolts upon the doctrine and upon its author? The silence which those modern pharisees then observed, was on their part, but an act of prudence. They were fearful to attack a man, who, with a bold hand, had dared to raise up one corner of the veil, lest in provoking him he should tear off their mask, and expose to the eyes of the irritated people their disgusting baseness. They kept their peace, but they well knew that the Sunday makers and keepers did not read the writings of philosophers; that the ordinances of that butchering king, Charles the Ninth, forbade all servile work on those days, under penalties which the citizens were afraid to incur; and they little imagined, that one day a Temple, dedicated to Reason, would be erected upon the ruins of the Altar and the Throne, and that

a doctrine, destructive to their deceptions and falsehoods, would there be preached to regenerated men.

At any rate, the respectable authority of the Abbé St. Pierre, joined to the historic accounts which I have already given, are, without doubt, sufficient to open the eyes of the citizens who, with honest, well-meaning hearts, have lived until this time in ignorance and error. As for hypocrites, I am well convinced that my voice, like unto that of a man crying in the desert, will not be heard, and that truth will find all the avenues of their souls shut against her councils. They are not those weak and credulous citizens who want only to be enlightened; they are villains, who, concealing personal interest under the mask of religion, would sacrifice the whole universe to accomplish the culpable desire they cherish of a chimerical counter-revolution.

But you, brave republicans, you, the force and honour of mankind, listen to a citizen, a friend, a brother, worthy of your confidence as he has no interest in leading you into error. He is not like those men who made use of the altar, only to live by the altar. At the time of your harvests, he will not come to demand of you a part of the fruit of the sweat of your brows. At your marriages, he will not sell you the permission to have legitimate children. At their birth, he will not make you pay for a few drops of water. At your funerals, he will not rob your heirs of a part of their patrimony; in a word, he will never come to demand of you, not even in quality of a present, a recompence for the trouble he shall have taken to instruct you.

Desist, cries that monitor, your conscience; desist from slavishly following the traces of idolators and pagans. Desist from holding in such superstitious veneration a fête which was instituted and preserved only in favour of slavery. Now that slavery is no more—now that liberty triumphs, let the fête of slaves give place to that of freemen.†

Citizens, I speak to men, to Frenchmen, to republicans. We have all of us sworn, in the most solemn manner, always to suppress tyranny, and to defend the cause of liberty with our last

† The Decades.

breath. I say all of us; for you perceive that I do not place in the rank of Frenchmen, not even in the rank of men, those monsters, the refuse of nature, a reproach to humanity, the scourge of France; those tigers, whose sacrilegious wishes have called down at once upon our country, war, famine, slavery, death, and all the different species of public calamities. Do you, citizens, believe that vain, unfruitful sermons will acquit us of the great debt we have contracted with our common mother, our country? Do you believe the dormant zealot to be sincere? Do you believe we can regard as worthy to enjoy liberty that man, who, still disgusting with the smell of the mire of the marsh, in vain endeavours to reach the top of the mountain?—No, citizens no! He only, in my eyes, is worthy of the august title of republican, who, inspired with an ardent love for his country, thinks, acts and speaks only for her; who, placing his greatest hopes in her happiness, renders subordinate his sentiments, his passions, his interests, to her welfare; who, as the two Brutus' is ready to sacrifice to her the days of a son or of a father; who, as Regulus or Le Peltier, is ready to sacrifice for her his own life; in short, who, as Fabius, is ready to sacrifice all, even his reputation, in defence of his country. And thou wouldest aspire to this title, thou pusilanimous man, who hast not even the fortitude to sacrifice to thy country a ridiculous prejudice. You would aspire to that title, weak man, whose head is still filled with the romantic stories of your nurse, conceiting every moment you see the earth open before you, and those chimerical funeral piles of an imaginary hell, lighted for your punishment! No, you are not worthy of the title to which you aspire! you rather merit that in the day of its vengeance, the nation should blot you out with ignominy from the list of its citizens. But you, freemen, to whom I address myself, turn your wandering eyes upon our rising republic; what sight does she present to you?—At first you see her rising from the bosom of political disturbances, rather let us say, from the bosom of the virtues of the people and the crimes of the last tyrant. Soon the lightning glares, the thunder rolls round her cradle; every danger seems at once to besiege her childhood.—Sometimes 'tis the frightful tempest of federalism, who in its

cruel rage threatens to swallow her up. Sometimes that deadly apathy of moderatism, which, with its perfidious lukewarmness or indifference, endeavours to extinguish her vital principles. On the one side are the combined tyrants, who have armed against her a numerous phalanx of slaves; on the other are the villains who kindle around her the torches of fanaticism, and stir up the firebrands of civil war. In the back ground are seen those traitors, those infamous, sordid wretches, who barter for gold, even the blood of her intrepid defenders. I should never conclude, citizens, were I to endeavour to finish the sad description which I have but sketched.

Nearly overwhelmed with so many perils that beset her on all sides, the Republic, when nearly expiring, uttered a great cry, she called to your brothers, husbands and sons. They heard her, they ranged under her banners, flew to the field of honour, where victory accompanies them; they want for nothing but bread, which they ask of you, and you would wish to remain in a criminal state of inactivity! they request it of you, and their plaintive accents would fain strike your inattentive ears; they demand it from your hands, and your nervous arms, accomplices of Pitt and of Coburg, lanquish in culpable inaction!

No, citizens, no: we have all, I repeat it, we have all sworn to support the republic; let us always have the sacred promise deeply imprinted on our memories, and though we cannot all repair to the frontiers to risk our persons in her defence, at least upon our farms, in our cities, in our abodes, let us consecrate to her, every moment of our time, and let us shun the occasion of being able to say, even for once—O my friends, I have lost a day!

It is thus, by dint of industry, we shall fill the vacancy in our agriculture and manufactures, occasioned by the absence of so many young warriors, whom the love of their country has ranged under the tri-cloured banner. It is thus that we shall be able to frustrate the machinations of those ferocious enemies who wish to see us a prey to all the horrors of famine—it is thus that at once victorous over the double tyranny of priests and kings, we shall shortly witness the triumphant republic trample under foot with

disdain the crown and the mitre. But if there be still amongst us men, whose hearts, dried up by egotism and rendered insensible to the general good, men whose degraded minds are not touched with the great interest of public affairs;—ah! at least, would I say to them, remain not insensible to the welfare of your own families, suffer yourselves to be affected with your personal interests, the pivot upon which your actions turn.

The day in which your vigorous arms, enslaved by a frivolous prejudice, refuse to work, is for you a day of loss, of expense, and crime. On the other hand, idleness conducts you to a tavern, there it almost always happens that you deliver yourselves over to detestable excesses; and, as the Abbé St. Pierre said, you there spend, to the great prejudice of your families, a part of what you earned the preceding day; happy still, if quarrels, disputes, imprudent conversations, effects too common of immoderate drinking, did not occasion wounds or punishments, which render you incapable, during some days, of earning your children bread.

Do not bring for excuse, the pretended commandments of God, or those of the church. You are no longer permitted to remain ignorant that Moses, who had God at his disposal, as Numa had the nymph Egune, and Mahomet, the holy spirit, has commanded the observance of Saturdays and not of Sundays.—You cannot at this day be ignorant that the church, that pretended mother of whom we were the foster fathers, has made us drink deep of the cup of error and falsehood. If the proofs already given were insufficient to open your eyes, I could yet add a reason, the force of which equals its simplicity. The action of providing food for our fellow-beings is, without dispute, much more noble and christian-like than that of killing them; notwithstanding, whilst the husbandman was forbid, under penalty of committing a mortal sin, to work in his fields on the holy Sundays, it was permitted to Catholic armies to give bloody battles without committing even a venial sin. But I wish to know by what strange overturning or metamorphosing of ideas, could the pretended infallible church tolerate on those days, the exercise of the cruel trade of butchering mankind, and forbid the peaceful exercise of that profession which procures them bread?

[illegible]

[illegible] history and reason, I have explained [illegible] the civic spirit—urged personal [illegible] remains for me to do? Perhaps I ought [illegible] the Decadi, but what can I teach you respect-

Originating in our day, it is well known to all of you.—[illegible] greatest abuses of the art of speech is, I believe, that [illegible] it to teach what every body knows. I will [illegible] citizens, with exhorting you in the name of [illegible] you bear to your country, by your personal interest and [illegible] you hold most dear, to renounce for ever the superstition [illegible] of a festival, which, though truly sublime and [illegible] the time of its origin, is now become of no use, and [illegible] rous.

CHARACTER OF JESUS CHRIST.

MUCH as we [illegible] and highly as we prize [illegible] product [illegible] in doubting [illegible] of J[illegible] much of mythological [illegible] been art[illegible] biography, by his [illegible] followers. [illegible] such a person lived [illegible] two [illegible] Tacitus, who, by the way, [illegible] historia[illegible] that can be supposed to [illegible] Jesus Ch[illegible] Josephus respecting him [illegible] interpolation observes, that a sect

arose at this time, (the period in which Christ is supposed to have lived) which made some disturbance in Judea. The Jewish tradition, although no doubt interlarded with fable, is at least some evidence of the fact; which acknowledges that such a person actually sprang up amongst them, and after, as they say, deluding many, suffered an ignominious and cruel death. We therefore have no more doubt on our minds that there was such a man, than we have that there existed such legislators as Moses and Mahomet.

In that age it appears that the Mosaic superstition, which, from its commencement, was a grievous burthen on the Jewish nation, had been shamefully corrupted, and that the priests possessed unbounded power over the property and consciences of the people—hence they increased the rituals of worship to such a pitch as to render them an intolerable tyranny. The Romans also, at that period, had partially subdued the Jewish nation, and left them but the shadow of their ancient independence.

At this important crisis, this obscure *reformer*, whose youth had been spent in the mountainous parts of Palestine, daringly attacked their national prejudices, and attempted to uproot that corrupt system of religious mummery, with which they were oppressed.

His political principles were those of a republican, for he taught the lessons of political equality.

His religious dogmas were those of the *Theophilanthropist*, for he inculcated reverence to the deity, and benevolence towards the whole human family. It is true that his tenets have since been veiled and enshrouded in the robes of impiety by the knavery and craft of some of his fanatical disciples;—but we shall, in future numbers, endeavour to sift and separate the wheat from the chaff, and show that the morality which he preached to his followers was the same as that taught by Plato, Socrates and Epictetus, who lived before him.

In that rude and barbarous age, it was the practise of men who wished to govern the passions of the ignorant, to pretend to be messengers sent from heaven; it is therefore probable that Jesus Christ, like many of his cotemporaries, made use of this

stratagem, more powerfully to enforce his doctrines upon the minds of the vulgar. However that may be, we find that the Jewish Sanhedrim became alarmed at his growing popularity; for, from his obscure retreat, we find him advancing into their very capital, and in their very temple bearding their authority; ridiculing their ridiculous superstitions, and assuming a controul over the pettifogging retailers of offerings in the porches, and also over the horde of usurers that infested the temple. After numerous expedients had failed, they at length hit upon one, which they hoped would be effectual, to take off their dangerous rival. They therefore denounced him as a traitor, and an enemy to Cæsar.

The Roman governor, to gratify the revenge of the infuriated priests, whose power he had shaken, delivered him over to their will, after a mock trial; at the same time declaring that he found him guiltless. They therefore doomed him to suffer crucifixion, the common punishment for heinous offences.

Thus the man who had humanely endeavoured to ameliorate the condition of his countrymen, and to rescue them from civil despotism and religious tyranny, prematurely fell a victim to the bigotry and superstition of the age in which he lived, and became a martyr in the cause of philanthropy. His character was adorned with an assemblage of amiable virtues, and his ethics were calculated to render his fellow-creatures individually happy, and socially benevolent.

Such, in our opinion, are the true characteristics of Jesus Christ. But, several centuries after his death, interested and fanatical men founded a monstrous and impious system of religion in his name.—It is not pretended that he wrote a single line of this himself. His expositors however, to suit their own purposes, taking the heathen mythology as their guide, first deified him, and then intermixed with his rational ethics the most abominable frauds that were ever imposed upon human credulity.

FOR THE THEOPHILANTHROPIST.

DEBTORS' PRISON.

" Man's inhumanity to man,
" Makes countless thousands mourn."

BURNS.

Messrs. Editors,

PERCEIVING that your monthly publication, under the above title, is intended as a conveyance, through which the public may be apprised of all abuses which ought to be corrected, and of all improvements which have been, or might be adopted for the benefit of your fellow-citizens, I take the liberty of offering you some hasty reflections respecting the debtors' prison of this city, not doubting but that the other prisons in this state have equal claims on the justice of our legislature.

I yesterday visited this compound of misery and of vice, the *tout ensemble* of which is calculated to arouse the sensibility of the most obdurate heart. In one room I saw a number of men in the vigour of life, murdering their best days, in fruitless endeavours to drown reflection by card playing and other futile amusements. In another, a woman, with several children, weeping by the side of a hapless husband and father, inhumanly deprived of the power to render the least aid to those who had such powerful claims on his exertions. From this scene I turned to another apartment, to witness one still more affecting; here I beheld a group of female prisoners, huddled together in a confined room, and who, half naked and half starved, appeared, in despair, to have abandoned every trait which peculiarly marks the amiability of their sex;—nature revolted at the sight, and modesty beckoned me to depart.

My indignation was aroused when I reflected upon the agents in this cruelty.—That those who, after amassing consi-

derable sums by the imprudence of these victims to treachery and seduction, but experiencing some disappointment in their unconscionable expectations of gain, had remanded them over to this place of punishment; the public becoming parties in the infamy, by lending a prison for the purpose of satiating the vengeance of these inhuman wretches; and that quack doctors, who exercise a trade more injurious to society than that of highwaymen, who fatten upon the credulity and ignorance of the multitude; in short, whose occupation is murder, took a prominent part in the mischief.

The sight of so much degradation and misery threw me into a profound reverie, and forcing myself from the view of the unhappy objects that surrounded me, the following reflections occurred.

Where is the necessity of all this pain and suffering? why this cruelty of man to man? why are nearly one hundred of my fellow creatures immured within these walls, shut out from the benignant rays of heaven? what crimes have they committed? Some of them, no doubt, have been guilty of intentional wrong, of committing frauds upon their fellow citizens; whereas others can be charged only with the crime of poverty, occasioned by imprudence and unavoidable misfortunes. And do the laws of our country make no distinction between misfortune and crime. Shall creditors, the party concerned, and often the most unprincipled of the community, who have amassed money by the oppression of the widow and orphan, by chicanery and fraud, around whose hearts not a drop of the milk of human kindness circulates, whose ruling passion is avarice, which, being thwarted in its views, is deaf to the voice of reason, and the cries of distress, shall they be the judge and jury to determine the amount of punishment due to an unfortunate debtor, from whom their cupidity is unable to wring another farthing of, perhaps, an unjust demand?

Will our legislators, in cold blood, combine with wretches like these to torture even unto death, an honest and amiable man? Shall they provide a charnel-house for the deposit of the famished bodies of their fellow men? From whence they would

assuredly never return, were it not for the interference of a chosen few who feel for others' woe, and who by throwing themselves betwixt the law and the grim tyrant death, arrest the immediate execution of the devoted victim. But, alas! all that humanity in this case can do, is by the administering of paliatives, to ward off for a time the lingering, but certain, approaches of dissolution. Where then is our boasted jurisprudence? The freedom of our laws? When we fall so much short in this particular, of the justice of the European governments, most of which grant at least the partial means of existence to confined debtors. In fact we have inherited our jurisprudence from perhaps the worst government, in this respect, on earth—Whose God is gold, whose avaricious tyrant never forgave the sin of poverty—and who himself detained one of his *loving* subjects in prison *seventeen years* for the paltry sum of *seven pounds*.—In whose favour, the occasional acts of the British government, for the relief of confined debtors, always make an exception; that is, that his debts shall in all cases be paid, otherwise the debtor to remain in prison. I understand however that the late Jubilee in England was occasioned by his majesty (in consequence of arriving to the fiftieth year of his wicked reign, in imitation of his predecessor, James,) forgiving all debts, as well as crimes, popery and witchcraft excepted.

What reason have those who make laws to conclude that there are better and more humane men in the community than themselves? Why should they grant absolution for deliberate intention to murder? And which, in fact, is often absolutely committed. Look over the list of unforgiving creditors, and you will find upon it, with few exceptions, only the sordid miser, and the mean shuffling peculator.

But let us hope that the wisdom of our legislators (who have already meritoriously occupied much time upon this subject) will finally devise some means more consistent with distributive justice, than the present system affords. In the mean time let me entreat the unmerciful creditor, and the man of wealth, to visit this abode of wretchedness, and behold what havoc avarice makes upon suffering humanity. We see stately mansions

erected at an immense expense, for the pretended worship of the creator; but here is to be found a more acceptable worship. Come into this prison, and unbar its gates to your unfortunate brethren; by which you will perform an act of religion, that will outweigh, in the sight of God, a life of prayer.

After bestowing such aid as my scanty means would allow, to those whose claims appeared most pressing, I was preparing to depart, when my attention was suddenly arrested by the groans of another tenant to this gloomy abode; it was a poor woman, who for a small debt, had been dragged from a sick bed by those harpies of the law, falsely styled officers of justice (in most of whose crusted souls all the sympathies and decencies of humanity are extinct,) to a justice's court, where, unable to stand, she lay on one of the benches, till judgment was pronounced, and execution granted; from thence she was brought in a cart to the prison-gate, and dumped upon the pavement. On entering the prison, she assured the turnkeys that she was unable to ascend the stairs; they appeared to doubt the fact, and ordered her in a harsh tone to proceed, at the same time taking hold of her, they conducted her to her destined place, in the upper story. Where having arrived, exhausted with fatigue, she fell motionless on the floor, and in a few minutes her spirit took its flight, leaving a lifeless corpse to reward her inhuman persecutors.

> "Man, dress'd in a little brief authority,
> Commits such barb'rous deeds before high heav'n,
> As makes e'en angels weep."

Gentlemen, romance is excluded from the picture I have portrayed; if its extravagance excites in your minds the least doubt of the facts, they can be proved by a host of evidence.

HOWARD.

BIOGRAPHY.

"The proper study of mankind is man" POPE.

BIOGRAPHY is at once the most useful and pleasing method of inculcating lessons of wisdom. Our curiosity prompts us to pursue the history, and our feelings become interested in the delineation of the leading traits of character peculiar to distinguished individuals. And as virtuous examples may stimulate to emulation in the path of rectitude, biography ought to be considered an important branch of moral science. This study is in a measure, indispensible in a free country, particularly of such extent as our own; because it is the only means by which the citizens at large can be made acquainted with the history, character, and genius of their agents, as well as of moral, political and scientific writers, whose talents may entitle them to public notice.

In a monarchy, there is not the same inducement, nor necessity for the nation to become acquainted with those who manage their affairs; where the monarch himself fills by his own appointment all offices of honor, profit and trust; and where the most unprincipled part of the community, whose views being congenial with tyranny, generally obtain the preference: here it is useless for the people to investigate character; because their exposition of the faults of public officers would probably operate as a recommendation to the monarch. But, as before observed, in a government like ours, the subject is all-important, and if treated with impartiality, must prove beneficial. In order to this, we are well aware of the necessity of disclaiming all local and party prejudices, and of a rigid observance of the golden rule of the poet,

"Naught to extenuate, nor aught set down in malice."

The idea is sometimes advanced that the Deity confers genius and abilities on certain individuals, in different nations of the earth, suited to the circumstances and times in which they live; if by this is meant a special interference of providence for the purpose of producing certain events, we disbelieve the fact;

because it would imply a miracle, which in our opinion is inconsistent with the unchangeable nature of the supreme being. Besides, it is impious to suppose that a just God would show any partiality to a particular nation. If Franklin, Jefferson, Washington, the Adams', and their associates, were reared up in America in order to accomplish our revolution, and to establish a republican government; why did Fayette, Condorcet, Mirabeau, Volney, Brissot, &c. in France; and Fitzgerald, Tone, the Emmets, and the Sheares', &c. in Ireland, whose cause was at least as just as ours, and who possessed equal talents, fail of divine aid to accomplish a similar purpose?—In fact, as the marquis La Fayette has said, "for a nation to be free, it need but to will it." Had the people of those countries, as universally as in ours, co-operated with their patriotic leaders, they would have succeeded. But the habits of the people, and the circumstances in which they were placed, rendered success more difficult. Nothing is here meant to depreciate the merits of our revolutionary statesmen and heroes, but simply to reprobate an unreasonable, superstitious, and we might add, impious reliance upon providential interference in any case whatever. The just and wise Deity has, no doubt, by the regular and natural operation of his laws produced amongst the people of all countries sufficient intelligence for the management of their own concerns. And having done all that was necessary on his part, if the people neglect to exercise those talents with which the Deity has endowed them, and thereby suffer political or religious oppression they have themselves alone to blame. If they neglect the advice of Hercules to the waggoner, their fastings and prayers will never avail. All the *Te Deums* that have been chaunted, on account of sanguinary victories, all the canting declamations respecting providential interferences, are dishonourable to the supreme Being, because they attribute to him an unjust partiality. They may suit the views of hypocrisy and bigotry, but must always prove abhorrent to philosophy.

Erroneous opinions are entertained by a considerable portion of the people of this country with respect to the talents requisite for legislators. Too great a preference is commonly given to

lawyers, many supposing that they alone are capable of making laws; whereas their constant habits of poring over antique and barbarous forms, invented by cunning to entrap the simple, occasions them generally to envelope acts of their drafting in a kind of mysterious abracadabra, intelligible only to the craft themselves. Besides, they are interested so to construct laws as to render their meaning susceptible of disputation. We hope not to merit the accusation of illiberality in what we say upon this subject; "we consider lawyers to be actuated by the same passions as other men, and pursuing the ends of self-interest and ambition by the same paths in which all others would tread, conducted by the same temptations and opportunities." And there are certainly among them, those whose integrity and good sense enables them to triumph over the trammels of technical absurdities.

Finally, we fully agree with our celebrated and much esteemed countryman Joel Barlow, that "whatever there is in the art of government, whether legislative or executive, above the capacity of the ordinary class of what are called well-informed men, is superfluous and destructive, and ought to be laid aside. The man who is called a politician, according to the practical sense of the word in modern Europe, exercises an office infinitely more destructive to society than that of a highwayman. The same may be said in general of the financier; whose art and mystery on the funding system of the present century, consist in making calculations to enable governments to hire mankind to butcher each other, by drawing bills on posterity for the payment."

We shall in future numbers endeavour correctly to delineate the biography and character of some of the most conspicuous American patriots.

ANTIMONY.

SO much inquiry has been made for antimony, in the United States, and hitherto with so little success, that we are induced to

publish an extract, pointing out a place where it may be found, from the tenth volume of the Medical Repository, published in this city, under the direction of doctors Mitchill and Miller; and here we may be permitted to remark, that this work, as a literary and scientific publication, is equal, if not superior, to any thing of the kind at present in circulation, either in Europe or America. Its merits have justly added to the celebrity of the gentlemen who conducted it.

We consider this notice as the more important, on account of the uncertainty which exists as to the period when we may be enabled to import this metal from Europe. Our government, it is true, permits its importation free from duty, but it is uncertain when it can come free from interruption. The following extract is from page 204 of the above-mentioned work.

" Mr. Warden has forwarded from Paris to Dr. Mitchill a specimen of crude antimony, which was taken from a vein of that metal, at Sagherties, between Esopus and Kaatskill, in the state of New York. It is reported to exist there in considerable quantity. This sample, which had been examined by the Parisian chemists, was pronounced to be very good."

If this information shall have any tendency to aid or improve the type founding business, and through that the great interests of learning and knowledge in our country, it will, we are persuaded, afford satisfaction and pleasure to every American patriot.

PAINT.

A SHORT time past was discovered in Colchester, a bed of substance which in its crude state, appears like one of the iron kind; but by reducing it to a powder, it is in fact a most beautiful yellow, not much inferior to the noted fine paints of that colour.

By exposing the substance to the action of fire, it is changed to an umbrous, chocolate, red or black hue, according to the degree of the heat.

This new paint unites readily with oil or water, and when spread is very brilliant.

TO SUBSCRIBERS.

THE publisher thanks those of his subscribers who have called, or received and paid without hesitation, for the First Number of the THEOPHILANTHROPIST. At the same time he regrets the necessity of stating, that a number of his supposed patrons have mistaken this work for a missionary, evangelical, or wonderful magazine; and besides, when presented with the bill of twenty-five cents, have been struck with horror at the enormity of the charge, for, as they say, so small a book; alledging that they could not think of continuing as subscribers, without first obtaining their wives' consent. Pity has, in most cases of this kind, induced the publisher to erase the names of these unfortunate beings from the list of Theophilanthropists, being convinced that they would be of no use to the cause espoused by this publication. And he thinks it charity to advise them immediately to take shelter under the banners of some superstition. In the methodist society they may glide smoothly down the stream of time unnoticed and unknown; and on quitting this tabernacle of flesh, be never mentioned more. The Theophilanthropist must be made of different stuff, it is requisite that he be a man firm, candid and liberal; who wishes, when he quits this mortal scene, to leave behind him some traces of utility. He must not only be convinced, but act up to the conviction, "that it is the duty of every man who comes into the world, to use his best endeavours, however insignificant, to leave it as much wiser, and as much better as he can."

Upon men like these depends, in the opinion of the publisher, the redemption of mankind from the degrading fetters of hereditary superstition. To these, and to these only, he appeals; and he earnestly requests them in future to call for their numbers, as the expence of delivering them and collecting payment, has in many instances exceeded the amount received.—"I have no change,—call again,"—(for two shillings!)—is a language, in a case like this, inadmissible; and, if persisted in, must soon paralize the most zealous efforts of the publisher. The success of the present number will decide the fate of the publication.

THEOPHILANTHROPIST,

No. 3.....March 1810.

" Slave to no sect, who takes no private road,
" But look thro' Nature, up to Nature's God—POPE.

ON EVILS OF IMPERFECTION.

[*Continued from page* 50.]

IN pursuance of the plan proposed in my last, I shall now proceed to examine into the nature of each particular kind of evil, and in the first place of those therein denominated evils of imperfection; which are in truth no evils at all, but rather the absence of some comparative good; and therefore I shall not have occasion to detain you long on that part of my subject.

No system can possibly be formed, even in imagination without a subordination of parts. Every animal body must have different members subservient to each other; every picture must be composed of various colours, and of light and shade; all harmony must be formed of trebles, tenors, and basses; every beautiful and useful edifice must consist of higher and lower, more and less magnificent apartments. This is in the very essence of all created things, and therefore cannot be prevented by any means whatever, unless by not creating them at all: for which reason, in the formation of the universe, God was obliged, in order to carry on that just subordination so necessary to the very

existence of the whole, to create beings of different ranks; and to bestow on various species of animals, and also on the individuals of the same species, various degrees of understanding, strength, beauty, and perfection; to the comparative want of which advantages we give the name of folly, weakness, deformity, and imperfection, and very unjustly repute them evils: whereas in truth they are blessings as far as they extend, though of an inferior degree. They are no more actual evils, than a small estate is a real misfortune, because many may be possessed of greater.

Whatever we enjoy, is purely a free gift from our Creator; but that we enjoy no more, can never sure be deemed an injury, or a just reason to question his infinite benevolence. All our happiness is owing to his goodness; but that it is no greater, is owing only to ourselves, that is, to our not having any inherent right to any happiness, or even to any existence at all. This is no more to be imputed to God, than the wants of a beggar to the person who has relieved him: that he had something, was owing to his benefactor; but that he had no more, only to his original poverty.

They who look upon the privation of all the good they see others enjoy, or think possible for infinite power to bestow, as positive evil, understand not that the universe is a system whose very essence consists in subordination; a scale of beings descending by insensible degrees from infinite perfection to absolute nothing; in which, though we may justly expect to find perfection in the whole, could we possibly comprehend it; yet would it be the highest absurdity to hope for it in all its parts, because the beauty and happiness of the whole depend altogether on the inferiority of its parts, that is, on the comparative imperfections of the several beings of which it is composed.

It would have been no more an instance of God's wisdom to have created no beings but of the highest and most perfect order, than it would be of a painter's art, to cover his whole piece with one single colour, the most beautiful he could compose. Had he confined himself to such, nothing could have existed but de-

mi-gods, or arch-angels, and then all inferior orders must have been void and uninhabited; but as it is surely more agreeable to infinite benevolence, that all these should be filled up with beings capable of enjoying happiness themselves, and contributing to that of others, they must necessarily be filled with inferior beings, that is, with such as are less perfect, but from whose existence, notwithstanding that less perfection, more felicity upon the whole accrues to the universe, than if no such had been created. It is moreover highly probable that there is such a connection between all ranks and orders by subordinate degrees, that they mutually support each other's existence, and every one in its place is absolutely necessary towards sustaining the whole vast and magnificent fabrick.

You see, therefore, that it is utterly impracticable, even for infinite power, to exclude from creation this necessary inferiority of some beings in comparison with others. All that it can do is to make each as happy as their respective situations will permit; and this it has done in so extraordinary a manner, as to leave the benevolence of our great Creator not to be doubted of; for though he cannot make all superior, yet, in the dispensations of his blessings his wisdom and goodness both are well worthy the highest admiration; for, amongst all the wide distinctions which he was obliged to make in the dignity and perfection of his creatures, he has made much less in their happiness than is usually imagined, or indeed can be believed from outward appearances. He has given many advantages to brutes, which man cannot attain to with all his superiority, and many probably to man, which are denied to angels; amongst which his ignorance is perhaps none of the least. With regard to him, though it was necessary to the great purposes of human life to bestow riches, understanding and health, on individuals in very partial proportions; yet has the Almighty so contrived the nature of things, that happiness is distributed with a more equal hand. His goodness, we may observe, is always striving with these our necessary imperfections, setting bounds to the inconveniences it cannot totally prevent, by balancing the wants, and

repaying the sufferings of all by some kind of equivalent naturally resulting from their particular situations and circumstances. Thus, for example, poverty or the want of riches, is generally compensated by having more hopes, and fewer fears, by a greater share of health, and a more exquisite relish of the smallest enjoyments, than those who possess them are usually blessed with. The want of taste and genius, with all the pleasures that arise from them, are commonly recompensed by a more useful kind of common sense, together with a wonderful delight, as well as success, in the buisy pursuits of a scrambling world. The sufferings of the sick are greatly relieved by many trifling gratifications, imperceptible to others, and sometimes almost repaid by the inconceivable transports occasioned by the return of health and vigour. Folly cannot be very grievous, because imperceptible; and I doubt not but there is some truth in that rant of a mad poet, that there is a pleasure in being mad, which none but madmen know. Ignorance, or the want of knowledge and literature, the appointed lot of all born to poverty, and the drudgeries of life, is the only opiate capable of infusing that insensibility which can enable them to endure the miseries of the one, and the fatigues of the other. It is a cordial administered by the gracious hand of Providence; of which they ought never to be deprived by an ill-judged and improper education. It is the basis of all subordination, the support of society, and the privilege of individuals; and I have ever thought it a most remarkable instance of the Divine Wisdom, that whereas in all animals, whose individuals rise little above the rest of their species, knowledge is instinctive; in man whose individuals are so widely different, it is acquired by education; by which means the prince and the labourer, the philosopher and the peasant, are in some measure fitted for their respective situations. The same parental care extends to every part of the animal creation. Brutes are exempted from numberless anxieties, by that happy want of reflection on past, and apprehension of future sufferings, which are annexed to their inferiority. Those amongst them who devour others, are taught

by nature to dispatch them as easily as possible; and man, the most merciless devourer of all, is induced, by his own advantage, to feast those designed for his sustenance, the more luxuriously to feast upon them himself. Thus misery, by all possible methods, is diminished or repaid; and happiness, like fluids, is ever tending towards an equilibrium.

But was it ever so unequally divided, our pretence for complaint could be of this only, that we are not so high in the scale of existence as our ignorant ambition may desire; a pretence which must eternally subsist; because, were we ever so much higher, there would be still room for infinite power to exalt us; and since no link in the chain can be broke, the same reason for disquiet must remain to those who succeed to that chasm, which must be occasioned by our preferment. A man can have no reason to repine, that he is not an angel; nor a horse that he is not a man: much less, that in their several stations they possess not the faculties of another: for this would be an insufferable misfortune. And doubtless it would be as inconvenient for a man to be endued with the knowledge of an angel, as for a horse to have the reason of a man; but, as they are now formed by the consummate wisdom of the Creator, each enjoys pleasures peculiar to his situation; and though the happiness of one may perhaps consist in divine contemplation, of another in the acquisition of wealth and power, and that of a third, in wandering among limpid streams, and luxuriant pastures; yet the meanest of these enjoyments give no interruption to the most sublime, but altogether undoubtedly increase the aggregate sum of felicity bestowed upon the universe. Greatly indeed must that be lessened, were there no beings but of the highest orders. Did there not, for instance, exist on this terrestrial globe, any sensitive creatures inferior to man, how great a quantity of happiness must have been lost, which is now enjoyed by millions, who at present inhabit every part of its surface, in fields and gardens, in extended desarts, impenetrable woods, and immense oceans; by monarchies of bees, republics of ants, and innumerable families of insects dwelling on every

leaf and flower, who are all possessed of as great a share of pleasure, and a greater of innocence, than their arrogant Sovereign, and at the same time not a little contribute to his convenience and happiness.

Has God, thou fool! work'd solely for thy good!
Thy joy, thy pastime, thy attire, thy food!
Who for thy table feeds the wanton fawn,
For him as kindly spreads the flow'ry lawn.
Is it for thee the lark ascends and sings?
Joy tunes his voice, joy elevates his wings.
Is it for thee the linnet pours his throat?
Loves of his own, and raptures, swell the note.
The bounding steed you pompously bestride,
Shares with his Lord the pleasure and the pride.
Is thine alone the seed that strews the plain?
The birds of heaven shall vindicate their grain.
Thine the full harvest of the golden year?
Part pays, and justly, the deserving steer.

POPE.

Thus the Universe resembles a large and well-regulated Family, in which all the officers and servants, and even the domestic animals, are subservient to each other in a proper subordination; each enjoys the privileges and perquisites peculiar to his place, and at the same time contributes by that just subordination to the mangificence and happiness of the whole.

It is evident, therefore, that these evils of imperfection, proceeding from the necessary inferiority of some beings in comparison of others, can in no sense be called any evils at all; but if they could, it is as evident from thence, that there are many which even infinite power cannot prevent; it being sufficiently demonstrable, that to produce a system of created beings, all supreme in happiness and dignity, a government composed of all kings, an army of all generals, or a universe of all gods, must be impracticable for Omnipotence itself.

We have here then made a large stride towards our intended goal, having at once acquitted the Divine Goodness, and freed

mankind from a numerous train of imaginary evils, by most clearly shewing them to be no evils at all; and yet under this head are really comprehended all the evils we perpetually complain of, except actual pain, the nature of which, and how it came to have a place in the works of an omnipotent and good being, shall be considered in the next letter from, &c.

[*To be Continued, see page* 121.]

GOD.

THOUGH God has given us no innate *ideas* of himself; though he has stampt no original characters on our minds, wherein we may read his being; yet, having furnished us with those faculties our minds are endowed with, he hath not left himself without witness; since we have sense, perception, and reason, and cannot want a clear proof of him, as long as we carry ourselves about us. Nor can we justly complain of our ignorance in this great point, since he has so plentifully provided us with the means to discover and know him, so far as is necessary to the end of our being, and the great concernment of our happiness. But though this be the most obvious truth that reason discovers; and though its evidence be (if I mistake not) equal to mathematical certainty; yet it requires thought and attention, and the mind must apply itself to a regular deduction of it from some part of our intuitive knowledge, or else we shall be as uncertain and ignorant of this as of other propositions, which are in themselves capable of clear demonstration. To show, therefore, that we are capable of knowing, i. e. being certain that there is a God; and how we may come by this certainty, I think we need go no further than ourselves, and that undoubted knowledge we have of our own existence.

Man knows by an intuitive certainty, that bare nothing can no more produce any real being, than it can be equal to two right angles. If a man knows not that non-entity, or the absence of

all being, cannot be equal to two right angles, it is impossible he should know any demonstration in Euclid. If, therefore, we know there is some real being, and that non-entity cannot produce any real being, it is an evident demonstration, that from eternity there has been something; since what was not from eternity had a beginning, and what had a beginning must be produced by something else.

Next, it is evident, that what had its being and beginning from another, must also have all that which is in, and belongs to its being, from another too. All the powers it has must be owing to, and received from, the same source. This eternal source, then, of all being, must also be the source and original of all power: and so this eternal Being must be also the most powerful.

Again, a man finds in himself perception and knowledge: we have then got one step further; and we are certain now, that there is not only some being, but some knowing intelligent being in the world.

There was a time, then, when there was a knowing being, and when knowledge began to be; or else there has been also a knowing being from eternity. If it be said, there was a time when no being had any knowledge, when that eternal being was void of all understanding; I reply, that then it was impossible there should ever have been any knowledge: it being as impossible that things wholly void of knowledge, and operating blindly, and without any perception, should produce a knowing being, as it is impossible that a triangle should make itself three angles bigger than two right ones. For it is as repugnant to the idea of senseless matter, that it should put into itself sense, perception and knowledge, as it is repugnant to the idea of a triangle, that it should put into itself greater angles than two right ones.

Thus from the consideration of ourselves, and what we infallibly find in our own constitution, our reason leads us to the knowledge of this certain and evident truth, That there is an eternal, most powerful, and most knowing Being; which, whether any one will please to call God, it matters not. The thing is evident; and

from this idea duly considered, will easily be deduced all those other attributes which we ought to ascribe to this eternal Being. If, nevertheless, any one should be found so senselessly arrogant, as to suppose man alone knowing and wise, but yet the product of mere ignorance and chance, and that all the rest of the universe acted only by that blind haphazard, I shall leave with him that very rational and emphatical rebuke of Tully l. ii. *De leg.* to be considered at his leisure: "What can be more sillily arrogant and misbecoming, than for a man to think that he has a mind and understanding in him, but yet in all the universe beside there is no such thing? Or that those things, which, with the utmost stretch of his reason he can scarce comprehend, should be moved and managed without any reason at all?" *Quid est enim verius, quam neminem esse oportere tam stulte arrogantem, ut in se mentem et rationem putet inesse, in cœlo mundoque non putet?*

From what has been said, it is plain to me, we have a more certain knowledge of the existence of a God, than of any thing our senses have not immediately discovered to us. Nay, I presume I may say, that we more certainly know that there is a God, than that there is any thing else without us. When I say we know, I mean there is such a knowledge within our reach which we cannot miss, if we will but apply our minds to that as we do to several other inquiries. LOCKE.

MORALITY OF MAHOMETANISM.

"Unto every of you have we given a law, and an open path; and, if God had pleased, he had surely made you one people; but he hath thought fit to give you different laws, that he might try you in that which he hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye all return, and then will he declare unto you that concerning which ye have disagreed." KORAN, *chap.* v.

MUCH abuse has been lavished upon the Mahometan religion and its author, by many who knew little or nothing of either;

and the most malignant prejudices have been cherished and inculcated between its professors and Christians, for no other reason but to serve the ambitious projects of the leaders and propagators of each. Although we do not believe that the Koran was delivered to Mahomet, as he asserts, by the angel Gabriel, yet we believe it to have as fair pretensions to divine origin, as any other pretended revelation, and is equal in point of morality, which is the only thing of importance in any religion. That our readers may judge of the correctness of this declaration, we shall present them with a compendium of the moral parts of that work, digested under alphabetical heads, by which they will be enabled to compare its merits with those of the Jewish scriptures, and the New Testament. Previously, however, to inserting our extracts from the Koran, we think it not improper to make some further preliminary remarks.

In order to form a proper judgment of men and things, it will be incumbent on us to generalise our ideas, to extend them beyond the contemplation of our own countrymen, the professors of the same religious principles, and beyond local modes of thinking; to mankind collectively, and subjects abstractedly: overlooking the several denominations by which humankind are broken into independant communities, and separate brotherhoods; whether by the barriers of nature, the policy of governments, or mere obstinate tenacity of particular opinions.

It is very natural for those who exercise dominion over mankind, whether in a civil or religious capacity, to pursue all such measures as may tend to confirm and extend their authority over their subjects; and nothing contributes more to these purposes, than a careful inculcation of such intellectual or local prejudices, as may perpetuate exclusive distinctions, confirm parties in their tenets of separation, and by teaching them directly or indirectly to detest each other, attach them the more closely under their respective leaders. However knowledge may be reproached with *puffing* men up, it is ignorance that puffeth up zeal.

A persuasion in favour of particular systems of belief has often no more foundation than an internal evidence, and arguments

which carry no conviction with them beyond a ridge of mountains, or across a river: moreover the pleas urged in favour of one, will frequently admit of being adapted with equal advantage to the support of any other. Nor has there been want of martyrs who have laid down their lives in testimony of their sincerity for all opinions, even the most contradictory: a native of Rome, Paris, or London, might by an education, at Constantinople, have become a strenuous assertor of the mission of Mahomet: or by receiving his ideas at Pekin, have rejected all other legislators and prophets in favour of Fohi and Confucius.

The coincidence of truth with utility, and the reciprocal proof they afford of each other, have been strongly insisted on by the learned Bishop of Gloucester, in his Divine Legation of Moses. It follows, that such truths which have no test of utility to which they may be brought, can be but of small importance to mankind. Yet of this nature have been most of those points, the establishing or rooting out of which, have spread so much horror and desolation in various parts of the earth. This in a great measure arose from a persuasion of the universality of truth; and a fond notion that the true religion ought to be the only religion; hence every one has strove, by all imaginable practices, both fair and foul, (the end sanctifying the means,) to be that universal church. But, if their several dogmas were to be estimated by their means of propagation, on the good Bishop's plan of utility to mankind, the probable result is left to the reader's conception.

Human nature is nearly the same in all places and at all times; it is the education bestowed on it, that stamps the varieties between the ancient and modern; and together with an allowance for the influence of climate, between the European and the Asiatic. Legislative policy working upon national pride, has given rise to many particular missions, and exclusive claims to the favour of Heaven; which have been supported by various means as circumstances have dictated. But on whatever wild reveries they may have been founded, or however common sense may be insulted by their rites and ceremonies; the relative duties of hu-

manity have not so often been mistaken, at least within the circle of the votaries of the same persuasion. These being of general concern, and having their foundation, not in fancy, but our feelings; mankind were not so likely to be led astray by the intoxications of heated imaginations with regard to them; especially when we reflect that no community can subsist under a disregard of matters of such immediate importance.

To form an impartial estimate of the intrinsic merits of any religion, it may be necessary to pass over all the supernaturals wherewith it is embellished, and recommended to the veneration of its votaries; and to examine the tendency of those practical duties enjoined for the conduct of man towards man.

The operations of that zeal, which is not according to knowledge, are so violent in some, contract the operations of the mind into so narrow a circle, and warp the judgment so far from the truth; that we ought to pray for that degree of Laodicean lukewarmness, which may preserve to us the free and perfect use of our rational faculties; and there are many sincere and well meaning people, to whom it may be some information to find that mussulmen, although painted with such fierce whiskers on sign-posts at inn doors, are taught by their law, understand, and practice, the moral duties, to a degree that may shame many who take pride in professing, as they suppose, a better religion. Some account, therefore, of their principles, may not be without its use in extending that charity of opinion towards our fellow creatures, which, though much talked of, is little practised by sectarians.

> In faith and hope, the world may disagree;
> But all mankind's concern is *charity*.—POPE.

Mahomet arose at a most convenient time for a man of talents to give birth to a new reform of religion. Born in the midst of pagan darkness, and monkish barbarism, religion was debased to such a degree, as rendered his dictates really sublime, when compared with the grossness of pagan idolatry on the one hand, and with the then mixture of christian idolatry on the other. Per-

haps a more concise, clear, and just account of Mahomet may not easily be found or collected, than is contained in the learned Mosheim's Ecclesiastical History; from which we take the following extract:

'A new and most powerful opponent to Christianity started 'up in Arabia, A. D. 611, under the reign of Heraclius. This 'was Mahomet, an illiterate man,* but endowed by nature with 'the most flowing and attractive eloquence, and with a vast and 'penetrating genius, distinguished also by the advantages he 'enjoyed from the place of his birth, which added a lustre to his 'name and his undertakings. He declared publicly, that he was 'commissioned, by God, to destroy polytheism and adolatry, and 'then to reform, first the religion of the Arabians, and afterwards the Jewish and Christian worship. For these purposes 'he delivered a new law, which is known by the name of the 'Koran, or Alcoran; and having gained several victories over 'his enemies, he compelled an incredible multitude of persons, 'both in Arabia and the neighbouring nations, to receive his doctrine, and range themselves under his standards. Elated with 'this rapid and unexpected success, he extended yet further his 'ambitious views, and formed the vast and arduous project of 'founding an empire. Here again, success crowned his adventurous efforts; and his plan was executed with such intrepidity, 'that he died master of all Arabia, besides several adjacent provinces.

'It is, perhaps, impossible at this time, to form such an accurate judgment of the character, views, and conduct of Mahomet, as would entirely satisfy the curiosity of a sagacious inquirer after truth. To give entire credit to the Grecian writers 'in this matter, is neither prudent nor safe, since their bitter 'resentment against this hostile invader led them to invent, without scruple or hesitation, fables and calumnies to blacken his

* 'Mahomet himself expressly declared, that he was totally ignorant of all 'branches of learning and science, and was even unable either to write or 'read: and his followers have drawn from this ignorance an argument in fa'vour of the divinity of his mission, and of the religion he taught.

'character. The Arabians, on the other hand, are as little to be 'trusted to; as their historians are destitute of veracity and can-'dour, conceal the vices and enormities of their chief, and re-'present him as the most divine person that ever appeared upon 'earth, and as the best gift of God to the world. Add to this, 'that a considerable part of Mahomet's life, and indeed that 'part of it that would be the most proper to lead us to a true 'knowledge of his character, and of the motives from which 'he acted, is absolutely unknown. It is highly probable that he 'was so deeply affected with the odious and abominable super-'stition which dishonoured his country, that it threw him into 'a certain fanatical disorder of mind, and made him really ima-'gine that he was supernaturally commissioned to reform the re-'ligion of the Arabians, and to restore among them the worship 'of one God. It is, however, at the same time undoubtedly 'evident, that, when he saw his enterprises crowned with suc-'cess, he made use of frauds to establish the work he had so 'happily begun, deluded the giddy and credulous multitude by 'various artifices, and even forged celestial visions to confirm 'his authority and remove the difficulties that frequently arose in 'the course of his affairs. This mixture of imposture is, by no 'means, incompatible with a spirit of enthusiasm; for the fana-'tic, through the unguided warmth of zeal, looks often upon 'the artifices, that are useful to his cause, as pious and accept-'able to the supreme being, and therefore deceives when he 'can do it with impunity. The religion which Mahomet 'taught is certainly different from what it would have been, if 'he had met with no opposition, in the propagation of his opin-'ions. The difficulties he had to encounter obliged him to 'yield, in some respect to the reigning systems; the obstinate 'attachment of the Arabians to the religion of their ancestors 'on the one hand, and the fond hope of gaining over to his 'cause both the Jews and Christians on the other, induced him, 'no doubt, to admit into his system several tenets, which he 'would have rejected without hesitation, had he been free from 'the restraints of ambition and artifice.

'The rapid success, which attended the propagation of this 'new religion, was owing to causes that are plain and evident, 'and must remove, or rather prevent, our surprise, when they 'are attentively considered. The terror of Mahomet's arms, 'and the repeated victories which were gained by him and his 'successors, were, no doubt, the irresistible argument that per-'suaded such multitudes to embrace his religion, and submit to 'his dominion. Besides, his law was artfully and marvelously 'adapted to the nature of man; and, in a more particular man-'ner, to the manners and opinions of the eastern nations; for the 'articles of faith which is proposed were few in number, and 'extremely simple.

'To these causes of the progress of Mahometanism, we may 'add the bitter dissentions and cruel animosities that reigned 'among the christian sects, particularly the Greeks, Nestorians, 'Eutychains, and Monophysites, dissentions that filled a great 'part of the east with carnage, assassinations, and such detes-'table enormities, as rendered the very name of Christianity 'odious to many. We might add here, that the Monophysites 'and Nestorians, full of resentment against the Greeks, from 'whom they had suffered the bitterest and most injurious treat-'ment, assisted the Arabians in the conquest of several pro-'vinces, into which, of consequence, the religion of Mahomet 'was afterwards introduced. Other causes of the sudden 'progress of that religion, will naturally occur to such as con-'sider attentively its spirit and genius, and the state of the 'world at this time.

'After the death of Mahomet, which happened A. D. 632, 'his followers, led on by an amazing intrepidity, and a fanatical 'fury, and assisted, as we have already observed, by those 'Christians whom the Greeks had treated with such severity, ex-'tended their conquests beyond the limits of Arabia, and sub-'dued Syria, Persia, Egypt, and other countries under their 'dominion. On the other hand, the Greeks exhausted with 'civil discords, and wholly occupied by intestine troubles, were 'unable to stop these intrepid conquerers in their rapid career.

'For some time these enthusiastic invaders used their prosperity with moderation, and treated the Christians, and particularly those among them who rejected the decrees of the councils of Ephesus and Chalcedon, with the utmost indulgence and lenity. But as an uninterrupted course of success and prosperity, renders too generally corrupt morals, insolent and imperious, so the moderation of this victorious sect degenerated by degrees, into severity; and they treated the Christians, at length, rather like slaves than citizens, loading them with unsupportable taxes, and obliging them to submit to a variety of vexations and oppressive measures.

'The progress, however, of this triumphant sect received a considerable check by the civil dissentions which arose among them immediately after the death of Mahomet. Abubeker and Ali, the former the father-in-law, and the latter the son-in-law, of this pretended prophet, aspired both to succeed him in the empire he had erected. Upon this arose a tedious and cruel contest, whose flame reached to succeeding ages, and produced that schism which divided the Mahometans into two great factions, whose separation not only gave rise to a variety of opinions and rites, but also excited implacable hatred, and the most deadly animosities. Of these factions, the one acknowledged Abubeker as the true *calif*, or successor of Mahomet, and its members were distinguished by the name of Sonnites; while the other adhered to Ali, and were known by the title of Schiites. Both however adhered to the Alcoran as a divine law, and the rule of faith and manners; to which, indeed, the former added, by way of interpretation, the *sonna*, i. e. a certain law which they looked upon as descended from Mahomet by oral tradition, and which the Schiites refused to admit. Among the Sonnites, or followers of Abubeker, we are to reckon the Turks, Tartars, Arabians, Africans, and the greatest part of the Indian Mahometans; whereas the Persians, and the subjects of the Grand Mogul are generally considered as the followers of Ali, though the latter indeed seem rather to observe a strict neutrality in this contest.

'Besides these two grand factions, there are other subordinate 'sects among the Mahometans, which dispute with warmth 'concerning several points of religion, though without violating 'the rules of mutual toleration. Of these sects there are four 'which far surpass the rest in point of reputation and im-'portance.'

When we consider the malignant zeal which so frequently poisons the pens engaged in church-history and controversy, the candid manner of this gentleman calls for a remark. To this account of Mahomet, we will add from the testimony of Mr. Sale, the Mahometan notion of the Deity; which some perhaps may be heterodox enough to think most unexceptionable in that very article on which an exception to it is founded.

'That both Mahomet, and those among his followers, who 'are reckoned orthodox, had, and continued to have, just and 'true notions of God and his attributes, appears so plain from 'the Koran itself, and all the Mahometan divines, that it would 'be loss of time to refute those who suppose the God of Ma-'homet to be different from the true God.'

To the same import also is the following passage from a respectable French writer, to whose other learning was joined a personal knowledge of the Ottomans.

'Mahometanism is founded on the knowledge of the true God, 'the Creator of all things, upon the love of our neighbour, the 'purification of the body, and a quiet peaceable life. It abhors 'idols, and the worship of them is strictly prohibited.'*

* Tournefort's Voyages.

[*To be Continued.*]

CHARACTER OF JOHN MARSHALL,

Chief Justice of the United States; supposed to be written by William Wirt, of Richmond, Verginia, in a Letter to a Friend.

THE Chief Justice of the United States, is, in his person, tall, meagre, emaciated; his muscles relaxed, and his joints so loosely connected, as not only to disqualify him, apparently, for any vigorous exertion of body, but to destroy every thing like elegance and harmony in his air and movement. Indeed, in his whole appearance, and demeanor; dress, attitude, gesture; sitting, standing or walking; he is as far removed from the idolized graces of Lord Chesterfield, as any other gentleman on earth. To continue the portrait—his head and face are small in proportion to his height; his complexion swarthy; the muscles of his face, being relaxed, give him the appearance of a man of fifty years of age, nor can he be much younger; his countenance has a faithful expression of great good humour and hilarity: while his black eyes, that unerring index, posses an irradiating spirit, which proclaims the imperial powers of the mind that sits enthroned within.

This extraordinary man, without the aid of fancy, without the advantages of person, voice, attitude, gesture, or any of the ornaments of an orator, deserves to be considered as one of the most eloquent men in the world; if eloquence may be said to consist in the power of seizing the attention with irresistible force, and never permiting it to elude the grasp, until the hearer has received the conviction which the speaker intends. As to his person, it has already been described. His voice is dry and hard; his attitude, in his most effective orations, was often extremely awkward, as it was not unusual for him to stand with his left foot in advance; while all his gesture proceeded from his right arm, and consisted merely in a vehement, perpendicular swing of

it, from about the elevation of his head, to the bar behind which he was accustomed to stand. As to fancy, if she holds a seat in his mind at all, which I very much doubt, his gigantic genius tramples with disdain, on all her flower-deckt plats and blooming parterres. How then, you will ask, with a look of incredulous curiosity, how is it possible, that such a man can hold the attention of an audience enchained, through a speech of even ordinary length? I will tell you.

He possesses one original, and, almost, supernatural faculty: the faculty of developing a subject by a single glance of his mind, and detecting at once, the very point on which every controversy depends. No matter what the question; though ten times more knotty than "the gnarled oke," the lightning of Heaven is not more rapid, not more resistless, than his astonishing penetration. Nor does the exercise of it seem to cost him an effort. On the contrary, it is as easy as vision. I am persuaded that his eyes cannot fly over a landscape, and gaze in its various objects with more promptitude and facility, than his mind embraces and analyzes the most complex subject. Possessing this intellectual elevation, which enables him to look down and comprehend the whole ground at once, he determines immediatcly, and without difficulty, on which side the question may be most advantageously approached and assailed. In a bad cause his art consists in laying his premises so remotely from the point directly in debate, or else in terms so general and so specious, that the hearer, seeing no consequence which can be drawn from them, is just as willing to admit them as not; but, his premises once admitted, the demonstration, however distant, follows as certainly, as cogently, as inevitably, as any demonstration in Euclid. All his eloquence consists in the apparently deep self-conviction, and emphatic earnestness of his manner; the correspondent simplicity and energy of his style; the close and logical connection of his thoughts; and the easy gradations by which he opens his lights on the attentive minds of his hearers. The audience are never permitted to pause for a moment. There is no stopping to weave garlands of flowers, to hang in festoons, around a favourite argu-

165903

ment. On the contrary, every sentence is progressive—every idea sheds new lights on the subjects—the listener is kept perpetually in that sweetly pleasurable vibration, with which the mind of man always receives new truths—the dawn advances in easy but unremitting pace—the subject opens gradually on the view—until, rising, in high relief, in all its native colours and proportions, the argument is consummated, by the conviction of the delighted hearer.

The success of this gentleman, has rendered it doubtful with several literary characters in this country, whether a high fancy be of real use or advantage to any one but a poet. They contend, that although the most beautiful flights of the happiest fancy, interspersed through an argument, may give an audience the momentary delightful swell of admiration, the transient thrill of divinest rapture; yet, that they produce no lasting effect in forwarding the purpose of the speaker: On the contrary, that they break the unity and disperse the force of an argument, which otherwise, advancing in close array, like the phalanx of Sparta, would carry every thing before it. They give an instance in the celebrated Curran; and pretend that his fine fancy, although it fires, dissolves, and even transports his audience to a momentary frenzy, is a real and a fatal misfortune to his clients; as it calls off the attention of the jurors from the intrinsic and essential merits of the defence; eclipses the justice of the client's cause, in the blaze of the advocate's talents; induces a suspicion of the guilt which requires such a glorious display of refulgence to divert their enquiry; and substitutes a fruitless short-lived ecstacy, in the place of permanent and substantial conviction. Hence they say that the client of Mr. Curran is invariably the victim of the prosecution, which that able and eloquent advocate is employed to resist. The doctrine, in the abstract, may be true, or, as Docter Doubty says, it may not be true; for the present, I will not trouble you with the expression of my opinion. I fear, however, that Mr. Curran's failures may be traced to a cause very different from any fault either in the style or execution of his enchanting defences.

To return to the Chief Justice of the United States. His adversaries allege that he is a mere lawyer; that his mind has been so long trammelled by judicial precedent, so long habituated to the quart and tierce of forensic digladiation, (as Docter Johnson would probably have called it) as to be unequal to the discussion of a great question of state. Mr. Curran, in his defence of Rowen, seems, to have sanctioned the probability of such an effect from such a cause, when he complains of his own mind as having been narrowed and circumscribed, by a strict and technical adherence to established forms; but in the next breath, an astonishing burst of the grandest thought, and a power of comprehension to which there seems to be no earthly limits, prove that his complaint, as it relates to himself, is entirely without foundation. Indeed, if the objection to the Chief Justice, mean any thing more than that he has not had the same illumination and exercise in matters of state, as if he had devoted his life to them, I am unwilling to admit it. The force of a cannon is the same, whether pointed at a rampart or a man of war, although practice may have made the engineer more expert in the one case than the other. So it is clear, that practice may give a man a greater command over one class of subjects than another; but the inherent energy of his mind remains the same, whithersoever it may be directed. From this impression I have never seen any cause to wonder at what is called a universal genius; it proves only that the man has applied a powerful mind to the consideration of a great variety of subjects, and pays a compliment rather to his superior industry, than his superior intellect. I am very certain that the gentleman of whom we are speaking, possesses the *acumen* which might constitute a universal genius, according to the usual acceptation of the phrase. But if he be the truant, which his warmest friends represent him to be, there is very little probability that he will ever reach this distinction.

FOR THE THEOPHILANTHROPIST.

DEBTORS' PRISON.

"Imprisonment for debt is a species of civil cruelty which all modern governments have borrowed from the Roman law, which considered a debtor as a criminal, and committed the care of his punishment into the hands of the creditor, lending the public prison as an instrument of private vengeance. It is a disgrace to the wisdom of a nation, and can never be allowed in a well-regulated state."——*Barlow's Letter to the National Convention of France.*

There are not, perhaps, any subjects more interesting to society generally or individually than those of imprisonment for debt, and the situation of imprisoned debtors.

The policy and justice of imprisonment for debt has been always doubtful. If the object be a mere gratification of the creditor, it is vicious, if the reimbursing his lost property, then surely the estate of the debtor is the natural resource. The legislatures of all countries have agreed on the propriety of restricting the power of the creditor over the debtor, differing only in the extent to which such power should be limited. To me it is clear that an assignment of the debtor's estate is the only substantial satisfaction which can be obtained by the creditor, that an application of its practice, in an early stage of embarrassment, is the most probable mode to render it efficient, and that imprisonment, having a tendency to decrease the property of the insolvent, to deprive society of his aid, and to corrupt the morals of the prisoner, should never be resorted to, except when accompanied with appearances or proofs of pre-meditated fraud.

Opposition to orthodox principles puts new weapons into the hands of their advocates, and, by furnishing additional grounds for argument, renders the overthrow of error more certain. Our subject has not this advantage. The numerous essays which have appeared in the newspapers and periodical publications, in support of the abolition or lessening this evil, remain, as far as I know, unopposed by a single sceptic, whilst even the creditor, who in the moment of anger gratifies his vindictive passion, by an exercise of his power, shrinks from the discussion of a practice which he cannot, without implicating himself, condemn, and which he knows he cannot justify.

The law of this state makes no adequate provision for an *early* settlement of embarrassed estates; it neither encourages nor enforces the making or accepting the property of insolvent debtors for the general benefit of the creditors, except on condition of relinquishing all future demands against the debtor.

Imprisonment of debtors is authorised even after a full assignment of property.

No provision is made for the maintenance of prisoners who are destitute of the means of procuring or earning such.

The law is partial, in as much as it authorises assignments in favour of one, or a few creditors, to the exclusion of the creditors generally. It authorises the arrest of a supposed debtor, without any previous proof of the charge. A combination of creditors may cause a debtor to be imprisoned for life.

I shall give a cursory view of the debtor's prison in this city, not intending thereby to implicate the present keeper in any dereliction of duty on his part, but to show the inconveniencies and hardships which those endure, who have the misfortune to be placed there.

The responsibility of the jailor for the safe keeping of the prisoners renders it difficult to fix bounds to his authority within the prison; it appears at present nearly unlimited. The jail consists of four parts, separated from each other by strong doors:

1. The cellars or dungeons are used as places of solitary confinement for persons deemed disorderly, and occasionally for

lodging therein the female prisoners. This place is entirely under ground, with small apertures to give air and light; the former is damp and unwholesome, the latter little more than sufficient to make "darkness visible." At this time the rooms are uninhabited except by a number of pigeons and other fowl, the property of the jailor.

2. The lower or ground floor, is partly occupied by the families of the jailor and turnkeys. It is not considered sufficiently convenient for keeping the prisoners, or some other reason determines the jailor not to keep them there, some exceptions are occasionally made in favour of particular persons. One of the rooms on this floor is occupied as a bar-room, where several articles are sold for the accommodation of the prisoners, at an advanced price. The profits of this establishment is one of the perquisites of the jailor.

3. The middle floor is occupied by those prisoners, who, able to contribute a small sum towards a stock-purse, for the purpose of whitewashing and lighting the hall, and defraying other charges requisite to their comfort, qualify themselves thereby to become members of the "Middle Hall Society."

4. The upper floor is occupied by persons either unable or unwilling to contribute to the expense of living on the middle floor.

A 5th place worthy of note is the garret, which is not accessible to prisoners, except during the day, on account of the possibility of escapes in the night. This *respectable* place, is during the day occupied by a number of tubs, placed there as substitutes for a *necessary*, there being no such convenience attached to this prison. Other tubs for a similar purpose, are placed in the dungeon; the prisoners remain between the dangerous effluvia of both nuisances; nor is it possible, without coming close and nearly in contact with them, to pass to the top of the house, where alone, any free or uncontaminated air can be expected.

The distinction between confined criminals and debtors is, that the former are fed, and in some instances clothed, whilst

the latter are left to starve without the least provision for their support. As to the upper hall, little could be added to the wretchedness of most of its inhabitants. They seldom can afford to light their hall; rooms with little or no fire, are generally crowded by debtors, most of whom are supported by the charitable donations of the humane society, and many of them nearly naked by day, lie on the floors without beds, during the night; in one room of the upper hall all the white female prisoners are lodged, in another, (except when too numerous to be contained in one,) all the persons of colour, without distinction of sex.

According to the annual report of the Humane Society of the last year, it will appear, that from December 1808 to December 1809, there were confined in the debtor's prison of this city, 326 persons for debts between 25 and [illegible] dollars, 235 for debts between 15 and 10 dollars, and 591 [illegible] debts under 10 dollars.—Total under 25 dollars, 1152.—D[illegible]g the preceding year, the number was upwards of 1300. Nearly the whole of them were supported while there by the Humane Society.

I cannot conclude this hasty sketch of a great and growing evil, without expressing an ardent hope, that the legislature will, during their present session, enact such amendments to the insolvent laws, as will, in rendering them in general more equitable and merciful, at once increase the good and lessen the evil which results to individuals and the community from their present operation.

HOWARD.

FOR THE THEOPHILANTHROPIST.

INTERCOURSE BETWEEN INTELLIGENT BEINGS.

The Editors of the Theophilanthropist, professing the utmost liberality of thought, and wishing to give fair scope to the human mind, cannot, with propriety, refuse admission to the following logical essay.

The intercourse between intelligent beings depends entirely on their capacity for reciprocating intelligence. This faculty in man is improved by education: it is also improvable, and by the same means, in dogs, horses, and other quadrupeds. The congeniality, in some particular points, of their natures with ours, appears indispensably necessary to this intercourse. With fish and fowl, the ability to correspond is, on both sides, very inadequate: but it is in exact proportion to the disparity of their several natures. Descend still lower on the scale of existence, and man, though surrounded by myriads of sentient beings, finds society totally at an end. 'Tis the same if he attempts to ascend the scale. The reports of the existence of such beings as angels, it is difficult to conceive. We necessarily conclude that as the exercise of power and intelligence universally indicate *mind*, the infinite power and intelligence manifested in the organization of vegetables, animals, and the world, must have proceeded from an infinitely powerful and wise being; and these conclusions are the only possible intercourse that we are capacitated ever to have with such a being. For if neither our physical, nor our moral powers, qualify us for corresponding with the beings the next below, or the next above us, on the great scale of existence, how is it possible that we should hold communication with beings a great many degrees higher? And if such intercourse with finite beings is impossible, how

much more impossible must it be to correspond *viva voce*, with the highest and first of all beings, viz. with the Infinite and Eternal Mind? It also must appear, from the great disparity between the infinite mind and the effects of its operations, that the infinite being cannot, in our present circumstances, communicate, or hold correspondence with us, in any other manner, or by any other means, than through the medium of the vast creation, or, its operations on matter. The small degree of power and intelligence in the being called man, is not sufficient, as yet, to comprehend the organization of even a blade of grass, or a grain of wheat; and for such a being to pretend to hold a direct, spontaneous, and immediate intercourse and correspondence with the great creating and sustaining cause of grass and grain, an intercourse he is not capacitated for, and therefore cannot be benefitted by, is a pretence that can be founded only on extreme ignorance and presumption—or worse.

In tracing the manifestation of power and intelligence, whether in a solar system, a man, or a grain of wheat, we find that they all, universally and necessarily lead to the same conclusions, and the same source; i. e. to a perfectly intelligent and powerful cause, that must have designed, and made them all exactly what they are, consequently must have had this perfect power, intelligence and design, before they had existence; and that without the aid of *such a cause* it is not possible to account for their existence, organization, or nature, at all.

I am led to say, "that the infinite and eternal mind cannot correspond with a limited and finite mind, except through the operations of the creation, or of what is, in other words, commonly called nature," from the necessary impossibility of such a correspondence. Let us not start at the supposition. All direct and immediate communications must be made between beings in some degree, and in some circumstances, respectively consonant and equal to each other; but what degree of equality, or relationship, or consonancy or correspondence, can there possibly be between a limited and an unlimited being; between finite and infinite?—None.

The marks of the perfections of the eternal mind, or intelligent cause of that most great and complete effect which we call nature, are, to us, so manifest and so numerous, that we cannot suppose any thing imperfect, or absurd, in that cause; for it follows, that if we did, we should suppose a manifest contradiction.

Circumscribed as our knowledge is of the vast creation, we know, however, finite and frail as we are, and it is a great deal for us to know, that infinite power and wisdom cannot contradict itself; cannot cause a greater number to be taken from a less; cannot cause two hills without a valley between them; cannot cause a thing to be, and not be, at the same time; cannot cause a part to be equal to the whole. The laws that govern the universe, appear to have been the offspring of an infinitely powerful, wise, and immutable mind. All *viva voce* correspondence, therefore, between this mind and man, for any particular purpose whatever, suggests a mutability which all nature loudly contradicts; and all such revelations and pretentions, must consequently be founded on ignorance, presumption, policy, or imposture.

INVESTIGATOR.

FOR THE THEOPHILANTHROPIST.

REVOLVING BATTERY.

THE following article is copied from a late periodical work published in Scotland. The hints which are here thrown out respecting the construction, principles and properties of Mr. Gillespie's *Revolving Battery*, may, perhaps, be of some impor-

tance to those who are entrusted with the direction of the naval and military affairs in this country. The present perilous state of affairs imperiously demand the adoption of every effectual mode of defence and attact. Should any thing contained in these hints be rendered subservient to that grand design, my object in sending them to you will be fully answered.

Comparative View of the Martello Towers and of Mr. Gillespie's Battery.

According to a statement given in parliament, and not contradicted, there have been built in England twenty-seven Martello towers,* each of which has cost upwards of 20,000*l.* These towers are forty feet high, with only one gun on the top of each. They are placid at the distance of about a mile from each other. I know not if they are all built on a direct line ; but, in order to shew them as much favour as possible, I shall suppose that they are. In this case there will, within the distance of twenty-seven miles, be only twenty-seven guns to play against the enemy. Moreover, from the height of the towers, the gun could not be pointed within 250 yards of their base, so that when the enemy was once so near the tower, he might destroy or march past it, without the least resistance.

Upon the whole, to any one who impartially considers the subject, it must appear, that these towers can serve only as beacons to point out to the enemy the vulnerable parts of our coast, and to draw his attack to these, but not to oppose the least obstacle to them, should they unhappily take the hint

* The largest Martello Towers, which it may be here remarked are about 40 feet in height, have only two, or three guns at most, and cost the nation an enormous sum of money ; while the revolving battery, of 50 feet diameter, which exposes only a surface of four feet in height, and does not, from its construction, afford any lodgment for shot, contains 112 guns, of different calibres; and these can be traversed with more permanent facility by one man only, than one gun of a large calibre can be traversed by ten men in the ordinary way. Every gun in the battery can, in the course of three minutes, be brought to bear on any particular object ! !

Mr. Gillespie undertakes to erect a Revolving Battery for 10,000*l.* which is less than half the expense of a Martello tower. Instead of the solitary gun fired from those erections, his machine discharges eight battering guns, and 104 for grape shot. Within the same distance, therefore, of 27 miles, there will be discharged 216 battering guns, and 2818 small guns for grape shot. This single statement is enough, surely, to demonstrate its immence superiority.

Mr. Gillespie's machine, however, possesses other advantages. It involves a method of directing the ball towards the wished-for point with infallible precision, which is not even attempted in the Martello towers. In the latter too, the piece after firing for two hours, would become so heated as to be altogether unfit for use. But here, the guns being fired successively, as the machine revolves, each is allowed an interval to cool, while the others are firing: and this inconvenience is quite obviated. The present machine, besides, notwithstanding its immence superiority of execution, might be worked by a smaller number of men. In short, there is no respect in which it is not superior to the Martello Towers.

Considering the circumstances of this kingdom, which imperiously call for the use of every mode of defence as well as of attack, is it not incumbent on those who have the disposal of naval and military affairs, to make strict enquiry into the merits of this invention, and to adopt it if found to answer the above description.

Can it be doubted, that if it had been employed on the Scheldt, that expedittion, in all likelihood, would have terminated in a way more conducive to the national honour and interest. Indeed, Mr. Gillispie undertakes, by means of them, to destroy any of the enemy's harbours however strongly fortified. When employed in seiges also, they would render the place to be defended almost impregnable; for while they committed the utmost destruction on the assailants, they would completely cover the persons of the defenders.

FOR THE THEOPHILANTHROPIST.

TORPEDOES.

Let the proud navies of Great-Britain sweep
Peace from the world, and commerce from the deep;
But let her from the land her force retain,
And her last empire be the ruthless main;
On Europe's coast may her last thunders roar,
While fell Torpedoes guard Columbia's shore.

I have read with infinite satisfaction Mr. Fulton's publication on Torpedo war; his experiments, positive practice and demonstrations, have placed this subject in a point of view, of which I had no idea, nor can the public, as yet, have any just conception of it. His machinery and mode of attack are so simple, and the result so immense, that I consider it extremely interesting that every American should study this new mode of defence—and I should now suggest, what has, I believe, not yet been publicly hinted, that our military and nautical men of genius should well analyze Mr. Fulton's principle, and publicly point out the means which an enemy would use to defeat them. This I conceive highly important; for, however feasable, and to all appearance infallible, this mode of attack may be, yet it is possible, that there are methods of preventing the success and happy results which the ingenious author has contemplated. I have reflected much to find a means of defeating his attack, and confess, I cannot now see any mode by which an 80 gun ship could defend herself against 50 torpedo boats; yet I have had, perhaps, as much experience in naval engagements, as any of my old companions with whom I associated in the cause of liberty in '76.—Could I see this new system proved, by positive

practice on an enemy, I should then know that America would then obtain the liberty and rights for which national men will ever contend, and this bright prospect would spread a cheering sunshine on my evening of life.

A VETERAN.

To the above communication we subjoin the concluding address of Mr. Fulton's lecture on the mechanism, practice and effects of Torpedoes, delivered at Washington, Feb. 17, 1810.

The most useful discoveries in the circle of arts and sciences have undoubtedly had the most difficulties to encounter. These are narrated in a strong and perspicuous style by the writer. And in addition to them we may remark, that incredulity and ignorance, together with an unaccountable aversion to new theories, which seems to have existed more or less in every age, had nigh prevented the discovery of this "new-born world." The calculations of Columbus were considered wild and chimerical, and it was some considerable time before he could obtain audience at any court in Europe. He was looked upon more as a juggler than a geographer; a wild adventurer, than a bold and calculating genius.—So may it be with Mr. Fulton. If he succeed, he will deserve the gratitude of his country.

Sir Isaac Newton from an apple's fall,
Trac'd the great laws that rule our earthly ball;
A paper-kite by Franklin taught to rise,
First drew the lightning from electric skies;
By Fulton's hand the dread *Exploder* hurl'd,
Secures from pirate power an injured world.

In this lecture Mr. Fulton exhibited the anchoring and harpooning Torpedoes; the harpooning gun and the harpoon, all of the real size as prepared for action. His demonstration excited the most lively interest, and seemed to carry to the minds of his audience a universal conviction of the practicability and success of this mode of attacking and destroying ships of war.

"GENTLEMEN,

"I have now by conversations, printing, drawings, and models, explained the combinations, practice and probable result of defence and attack by Torpedoes. As an individual, I can for the present do little more to prove their utility; my pecuniary resources this year will not warrant an experiment which shall cost 3,000 dollars, or I should not hesitate at my own expense, to purchase a ship and blow her up, while under full sail in the Potomac, to fix indelibly on the public mind the image of their tremendous effects. But, as men from habits of caution are always distrustful of new inventions, I shall, before I leave you, endeavour to defend this favourite offspring of my scientific pursuits against those persons who may still assail it, by recalling to your recollection some of the strong examples of ignorance opposed to art.

"Men in general know little more than is forced upon them by the established sciences, as reduced to practice—they believe them because they see them in daily operation; but few have looked back to the origin of inventions which are now familiar: few have examined the difficulties under which they laboured in the commencement, and very few take the trouble to reflect or reason by analogy, from the present state of the arts to further improvement.

When a new combination and effect is proposed, and the inventor silently labouring in his cabinet, has cleared the way to a fair prospect of success, he receives the common appellation of a projector; and the sneers of compassion or contempt which are bestowed upon him, are in proportion to the magnitude of the object which he has in view, and its range beyond the limits of vulgar understandings. Thus while unassisted he devotes nights, days and years, to arduous studies and expensive experiments which exhaust his finances, he has not only the difficulties of a new art to encounter, but also to contend with the ignorance and illiberality of unthinking men; yet he bears with patience the temporary contempt; for had not philosophers

consented to be called fools, all mankind would at this day be as uncivilized and wretched as the aborigines of our interior woods. This to a man of science is a consoling reflection: and in these times, he who founds his theory on the laws of nature, and within the limits of the mechanical powers, is encouraged to bear opposition with patient fortitude, when he traces back to men of genius the sublime discoveries of past ages, most of which have been ridiculed and opposed, and inventors left to pine in misery or bear the persecution of barbarous prejudice and superstition. Such men of science have nevertheless proved this remarkable and interesting fact, that there are cases, in which, by a peculiar and fortunate thought leading to an important invention, one man may be right and the rest of the world wrong. Hence it follows, that although millions of men may be opposed to a new discovery, that would be no proof of error in its principles; for the nature of invention is, that the thought first occurs to one person; in his mind it resembles an atom, which attracting others, extends into length, then to superfices, then into depth, becoming cubed and solid, and visible to the world.

In the 13th century, Roger Bacon made so many important discoveries in chemistry and mathematics, that he was accused of being a sorceror; he was put in prison, and to obtain his liberty, obliged to prove that he had no connection with the devil. Yet he is now cited with honest pride as a great example of British genius.

John Faust, a goldsmith of Mentz, is reputed to be one of three artists who invented printing with moveable types, with which he printed an edition of the bible. In 1462, he went to Paris to dispose of this new production of art, where the booksellers who had manuscript bibles, finding Faust selling his books at so low a price as would ruin their trade, and the priests observing all the characters of several hundred copies to be alike, for which they could not account, he was accused of being aided by the devil, and obliged to fly from Paris. Yet to this simple and noble invention, says doctor Robinson, we owe the

reformation, by diffusing the opinions of Luther and Calvin; it has rendered the sciences, the arts, and information of every kind, the common stock property of all civilized nations. It gave and preserved liberty to these states; and it will finally destroy tyranny and oppression: it will teach the many, that industry, the useful arts, and equal rights are their best interests; and the few ambitious, who by wars and undue influence would revel in luxuries, drawn from the labours of many, will be necessitated to submit to the public will. Ever since the invention of printing, it has been producing these effects; thousands of individuals in Europe who were the instructors and guardians of error, have lost their influence. Opinions are discussed and published with freedom; the mind is relieved of many fetters, and feels free to act; the divine right of kings is laughed at, and man looks forward to liberty and the highest improvement; the irresistible progress of which we perhaps owe to Faust and his two companions.

In 1615, when the investigations of Galileo proved to him the truth of the astronomy of Philolaus and Copernicus; that the earth moved round the sun, that the sun is stationary and the centre of our system, his doctrine appeared to contradict the bible, which asserts that Joshua commanded the sun to stand still; from which it was inferred that it must have been in motion. His writings to prove the truth of his opinions were deemed dangerous heresies; he was called before the inquisition, condemned by the decree of six cardinals, to be imprisoned for three years; his system was declared absurd, contrary to sound philosophy, and inconsistent with the true faith, as being in contradiction to holy writ. At the age of seventy, this great and good man, lamenting the ignorance and superstition of his cotemporaries, despairing to convince them, and seeing the inutility of wasting the evening of his life in a prison, took a resolution, which to a man of his exalted mind, must have been a great sacrifice of feeling; he solicited pardon on his knees before an ignorat inquisition, and with his hands on the evangelists he abjured his system as an absurd and wicked heresy. Agi-

tated with remorse for having taken what he knew to be a false oath, on rising from the ground, his eyes fixed on the earth, he could not resist uttering in a low voice—*Nevertheless it turns.*

Torricelli was the friend and pupil of Galileo; they had the direction of the water works of the grand duke of Tuscany; he constructed a pump which was to raise water from forty to fifty feet, the rod being short and the upper valve more than thirty feet above the surface of the water of the well. In working the pump, he first discovered, that the water did not rise to the upper valve. For some time he could not account for this phenomenon, for here nature presented one of her laws which man had not before observed. It occurred to his ingenious mind that the pressure of the atmosphere was equal to a column of water of a certain height; to ascertain which he made a tube thirty four feet long, the upper end of which was hermetically closed, then filling it with water and placing it perpendicular with the open end in a bason of water, he found that the fluid settled in the tube to the height of thirty two feet; thus he discovered that a column of fresh water thirty-two feet high, is equal to the weight of a column of air of the same diameter, the height of the atmosphere.

Knowing that mercury is fourteen times heavier than fresh water, and that consequently twenty-seven and a quarter inches of this would be equal to the pressure of the atmosphere, he took a glass tube thirty two inches long, one end of which was closed, then filling it with mercury he placed the tube perpendicular, the open end in a bowl of mercury, and found it settle in the tube to about twenty seven and a half inches. Our present mode of education fixing these principles early in the mind, we do not now readily concieve how they ever could be doubted; but the fact is, this discovery was not only not received as a new philosophical axiom but opposed by the major part of the philosophers of the time. Plenum was then the established doctrine; nature, it was argued, abhored a vacuum, and that the water or mercury rose by suction or cohesion to the side of the tubes, and not by the pressure of the atmosphere. The subject was debated in many of the learned societies of Europe; memoirs were written

for and against the system of Torricelli, and the discussion was not put to rest, until carrying the tube of mercury up the side of a mountain, it was observed, that as they asscended, and the atmosphere grew lighter, the mercury descended, in the tube and that in the exhausted receiver of an air-pump, it descended altogether. It was then admitted to be the pressure of the atmosphere, and has never since been disputed. To this discovery, thus debated and opposed, we owe the invention of barometers, thermometers, and much useful knowledge in hydraulics.

But in this age we flatter ourselves, that being more enlightened, we do justice to the meritorious labours of artists, and hold out that encouragement which is calculated to stimulate genius. In what instance, I might ask, is encouragement given, or strict justice done? Is the unfair and ungenerous propensity to prejudge an invention, without examining its principles, encouraging to inventors? Is opposition to patent laws, a neglect to secure the most sacred of all property, the property of mind, encouraging? Almost every day presents new proofs, that such narrow feelings are not yet banished from the minds of men, who, in other respects, show strong marks of liberal and sound understanding.

Within the memory of many who now hear me, the invention of the cotton mill was ridiculed and opposed; navigating the air by the aid of balloons considered impracticable; the utility of telegraphs doubted; the Congreve rockets and shrapnell shells, were subjects of mirth; the steam-boat a mad project, calculated to excite compassion for deranged intellect; and torpedoes the most perfect fund of meriment for all the little wits and babbling orators of the nation.—Therefore, looking back on the progress of the arts, and the difficulties attendant upon them, viewing the whole catalogue of improvements, from the time of Roger Bacon to the present day, and contemplating how much the few men of science have done for the commonalty of mankind, we may consider them as pioneers of the useful arts, who by constant labour have opened a way to the understanding of genera-

tion after generation, and let in the light we now possess by inheritance.

Gentleman—I have hoped for your indulgence in giving you this short sketch of progressive art; in order to show the justice and necessity of a full investigation. For in presenting myself before you and my country, and declaring that I have discovered a means by which row boats can destroy ships of war, and that a perfect liberty of the seas must be the consequence, I confess the object is of such immense importance, and the means of effecting it so difficult to be understood until well explained, that there is reason to withhold belief; although there can be none for condemning without strict examination. It has now been explained on models and by experiments, which I hope will have a tendency to carry conviction to your minds of the simplicity and power of these engines. The only experiment which is now necessary previous to actual attack, is to procure a strong vesel, load her with stone or otherwise as near as possble like a ship of war, then rush at her with torpedo boats, and blow her up while under way.

Gentleman—You who feel sensible of the tyranny which European natives exercise over us, and the embarrassments under which our government and these states now labour in consequence of such tyranny, you who, meditating on the effects of this invention, can look forward to the liberty of the seas, when our ships shall require no protection but against the elements, and find no limits but those of the ocean, you will, I hope, use your influence to procure the necessary funds for such experiment. On my part I volunteer my services to conduct it, and with confidence I promise you the most satisfactory success.

But whatever may be your decision, whether you now support this system, and carry it into effect, or abandon it to the chances of time, I never will forsake it but with my breath, and I shall hope to see it become the favourite means of protecting the commerce and liberty of my suffering country. Should I sink under the casualties of life, it will be an orphan of the arts which I recommend to the guardianship of my fellow citizens; let

them nourish it with the care which I have watched over it for nine years past, and I predict their recompence will not only be immense in the economy of blood and treasure, but as lasting as this continent, which it will make our own.

DEFENCE OF NEW-YORK.

THE fortifications within the harbour mount at present 106 guns, and when completed will contain 304 guns and ten mortars, besides travelling pieces. The works at the Narrows are ready, or nearly so, to receive 119 guns; and when the plan is completed will present 400—200 on each side of the Narrows.

At Boston—In addition to the guns already on the batteries, 100 of the largest calibre will soon be mounted on stationary carriages, and 30 heavy and 20 light guns on travelling carriages.

MISCELLANEOUS.

I never knew but one person who interfered between man and wife either with safety or success. Upon a domestic *pro* and *con* once between the parties, that was rising even to blows, a friend of mine, who happened to be by, hit the husband a stroke with his right hand, crying, "Be quiet, you brute;" and struck the woman at the same time with his left, saying, "Hold your tongue, you vixen." Then repeating his moral admonitions and friendly buffets, with a "Peace, you monster——Have done, you termagant——Hands off, you coward——Retire, you virago"——a fit of shame and laughing seised them both at the same time, at such extraordinary and impartial an umpirism; they shook hands immediately, and became good friends for the rest of their lives. STERNE.

I take the errors and absurdities of the Roman catholic tenets and doctrines to have arisen merely from this—that as soon as the Christian religion came to make its way in the world, to be established in governments, and endowed with lands, benefices, jurisdictions, and other temporal emoluments, certain deists, or moral heathen, began to attack the church, as a mere political institution, framed to overturn states and kingdoms—urging, that there appeared to have been no sort of necessity for a revelation, which had advanced nothing new, or unknown to mankind before, from the pure light of nature and philosophy.

Upon which the councils of priests, in those days, alarmed for their temporal estates, power, and dominion, began to convene themselves together, in the devil's name, and put every text of scripture on the rack, to confess articles of faith and practice, of such extraordinary natures as the light of reason could never have dictated, and which were directly contrary to whatever its logic could ever have submitted to——such as infallibility, transubstantiation, supererogation, absolution, indulgence, dissolving of allegiance, temporal jurisdiction, inquisition, corporal penances, and propagating the gospel of peace and mercy by the arguments of fire and sword. The infidels were nonsuited upon this. *Ib.*

There was a book lately published, styled, "Of the future lives of brutes," which gave great offence to your divines. I cannot see why. The only fault I found with it was, that it was but poorly written.

Is there only such a proportion of salvation in the gift of Providence, that parsons need be jealous of the participation? To suppose the inferior animals of the creation to be endowed with souls, must presuppose our own to be out of all dispute.

There is certainly a remarkable difference in the morals of all the domestic animals, even of the same species. The beasts of the desart we will suppose to be uniformly vicious. We will suppose also, that these are to be the devils of brutes in the four-footed Tartarus. *Ib.*

THEOPHILANTHROPIST,

No. 4.....April, 1810.

"Slave to no sect, who takes no private road,
"But looks through Nature up to Nature's God.—POPE.

LETTER III.

ON NATURAL EVILS.

BY SOAME JENYNS.

[*Continued from page* 87.]

SIR,

I SHALL now lay before you my free sentiments concerning the origin of natural evils, by which I understand the sufferings of sensitive beings only; for tempests, inundations and earthquakes, with all the disorders of the material world, are no farther evils than they affect the sensitive; so that under this head can be only comprehended pains of body, and inquietudes of mind. That these are real evils, I readily acknowledge; and if any one is philosopher enough to doubt it, I shall only beg leave to refer him to a severe fit of sickness, or a tedious lawsuit, for farther satisfaction.

The production of happiness seems to be the only motive that could induce infinite goodness to exert infinite power to create all things; for, to say truth, happiness is the only thing of real value in existence; neither riches, nor power, nor wisdom, nor learning, nor strength, nor beauty, nor virtue, nor religion,

nor even life itself, being of any importance but as they contribute to its production. All these are in themselves neither good nor evil; happiness alone is their great end, and they desirable only as they tend to promote it. Most astonishing therefore, it must appear to every one who looks round him, to observe all creatures blessed with life and sensation, that is, all creatures made capable of happiness, at the same time by their own natures condemned to innumerable and unavoidable miseries. Whence can it proceed, that Providence should thus seem to counteract his own benevolent intentions? To what strange and invisible cause are all these numerous and invinsible evils indebted for their existence? If God is a good and benevolent being, what end could he propose from creation, but the propagation of happiness? And if happiness is the end of all existence, why are not all creatures that do exist happy?

The true solution of this important question, so long and so vainly searched for by the philosophers of all ages and all countries, I take to be at last no more than this, that these real evils proceed from the same source as those imaginary ones of imperfection before treated of, namely, from that subordination, without which no created system can subsist; all subordination implying imperfection, all imperfection evil, and all evil some kind of inconvenience or suffering; so that there must be particular inconveniences and sufferings annexed to every particular rank of created beings by the circumstances of things, and their modes of existence. Most of those to which we ourselves are liable may be easily shown to be of this kind, the effects only of human nature, and the station man occupies in the universe: and therefore their origin is plainly deducible from necessity; that is, they could not have been prevented without the loss of greater good, or the admission of greater evils than themselves; or by not creating any such creatures as men at all. And though this, upon a general view of things, does not so forcibly strike us; yet, on a more minute inspection into every grievance attendant on human nature, it will most evidently appear. Most of these, I

think, may be comprehended under the following heads: poverty, labour, inquietudes of mind, pains of body, and death; from none of which, we may venture to affirm, man could ever have been exempted, so long as he continued to be man. God indeed might have made us quite other creatures, and placed us in a world quite otherwise constituted; but then we had been no longer men; and whatever beings had occupied our stations in the universal system, they must have been liable to the same inconveniences.

Poverty, for example, is what all could not possibly have been exempted from, not only by reason of the fluctuating nature of human possessions, but because the world could not subsist without it; for had all been rich, none would have submitted to the commands of another, or the drudgeries of life; thence all governments must have been dissolved, arts neglected, and lands uncultivated, and so an universal penury have overwhelmed all, instead of now and then pinching a few. Hence by the bye, appears the great excellence of charity, by which men are enabled by a particular distribution of the blessings and enjoyments of life, on proper occasions, to prevent that poverty which, by a general one, Omnipotence itself could never have prevented: so that, by enforcing this duty, God, as it were, demands our assistance to promote universal happiness, and to shut out misery at every door, where it strives to intrude itself.

Labour, indeed, God might easily have excused us from, since at his command the earth would readily have poured forth all her treasures without our inconsiderable assistance: but if the severest labour cannot sufficiently subdue the malignity of human nature, what plots and machinations, what wars, rapine, and devastation, what profligacy, and licentiousness, must have been the consequence of universal idleness! So that labour ought only to be looked upon as a task kindly imposed upon us by our indulgent creator, necessary to preserve our health, our safety, and our innocence.

Inquietudes of mind cannot be prevented without first eradicating all our inclinations and passions, the winds and tides that preserve the great ocean of human life from perpetual stagnation. So long as men have pursuits, they must meet with disappointments; and whilst they have disappointments they must be disquieted; whilst they are injured, they must be enflamed with anger; and whilst they see cruelties, they must be melted with pity; whilst they perceive danger, they must be sensible of fear; and whilst they behold beauty, they must be enslaved by love; nor can they be exempted from the various anxieties attendant on these various and turbulent passions. Yet without them we should be undoubtedly less happy and less safe; for without anger we should not defend ourselves, and without pity we should not assist others; without fear we should not preserve our lives, and without love they would not be worth preserving.

Pains of body are perhaps but the necessary consequences of the union of material and spiritual essences; for matter being by nature divisible, when endued with sensibility, must probably be affected by pains and pleasures by its different modifications: wherefore, to have been freed from our sufferings, we must have been deprived of all our sensual enjoyments; a composition by which few surely would be gainers. Besides, the pains of our bodies are necessary to make us continually mindful of their preservation; for what numberless lives would be lost in every trifling pursuit, or flung away in ill humour, was the piercing of a sword no more painful than the tickling of a feather.

Death, the last and most dreadful of all evils, is so far from being one, that it is the infallible cure of all others.

> To die is landing on some silent shore,
> Where billows never beat, nor tempests roar,
> Ere well we feel the friendly stroke 'tis o'er. GARTH.

For, abstracted from the sickness and sufferings usually attending it, it is no more than the expiration of that term of life, God has pleased to bestow on us, without any claim or merit on

our part. But was it an evil ever so great, it could not be remedied but by one much greater, which is by living forever; by which means our wickedness, unrestrained by the prospect of a future state, would grow so insupportable, our sufferings so intolerable by perseverance, and our pleasures so tiresome by repetition, that no being in the universe could be so completely miserable as a species of immortal men. We have no reason therefore to look upon death as an evil, or to fear it as a punishment, even without any supposition of a future life; but if we consider it as a passage to a more perfect state, or a remove only in an eternal succession of still improving states (for which we have the strongest reasons) it will then appear a new favour from the divine munificence; and a man must be as absurd to repine at dying, as a traveller would be, who proposed to himself a delightful tour through various unknown countries, to lament that he cannot take up his residence at the first dirty inn which he baits at on the road. The instability of human life, or the hasty changes of its successive periods, of which we so frequently complain, are no more than the necessary progress of it to this necessary conclusion; and are so far from being evils deserving these complaints, that they are the source of our greatest pleasures, as they are the source of all novelty, from which our greatest pleasures are ever derived. The continual succession of seasons in the human life, by daily presenting to us new scenes, renders it agreeable, and like those of the year, affords us delights by their change, which the choicest of them could not give us by their continuance. In the spring of life, the gilding of the sunshine, the verdure of the fields, and the variegated paintings of the sky, are so exquisite in the eyes of infants at their first looking abroad into a new world, as nothing perhaps afterwards can equal. The heat and vigour of the succeeding summer of youth ripens for us new pleasures, the blooming maid, the nightly revel, and the jovial chace; the serene autumn of complete manhood feasts us with the golden harvests of our worldly pursuits; nor is the hoary winter of old age destitute of its peculiar comforts

and enjoyments, of which the recollection and relation of those past are perhaps none of the least; and at last death opens to us a new prospect, from whence we shall probably look back upon the diversions and occupations of this world with the same contempt we do now on our tops, and hobby-horses, and with the same surprise, that they could ever so much entertain or engage us.

Thus we see all these evils could never have been prevented even by infinite power, without the introduction of greater, or the loss of superior good; they are but the necessary consequences of human nature; from which it can no more be divested, than matter from extension, or heat from motion, which proceed from the very modes of their existence.

If it be objected, that, after all that has been said, there are innumerable miseries entailed upon all things that have life, and particularly on man; many diseases of the body, and afflictions of mind, in which nature seems to play the tyrant, ingenious in contriving torments for her children; that we cannot avoid seeing every moment with horror, numbers of our fellow-creatures condemned to tedious and intolerable miseries, some expiring on racks, others roasting in flames, some starving in dungeons, others raving in mad-houses; some broiling in fevers, others groaning whole months under the exquisite tortures of gout and stone. If it be said further, that some men being exempted from many calamities with which others are afflicted proves plainly that all might have been exempted from all; the charge can by no means be disputed, nor can it be alleged that infinite power could not have prevented most of these dreadful calamities. From hence therefore I am persuaded, that there is something in the abstract nature of pain, conducive to pleasure; that the sufferings of individuals are absolutely necessary to universal happiness; and that, from connections to us inconceivable, it was impracticable for omnipotence to produce the one, without at the same time permitting the other. Their constant and uniform concomitancy through every part of nature with which we are acquainted, very much corroborates this conjecture, in which

scarce one instance, I believe, can be produced of the acquisition of pleasure or convenience by any creatures which is not purchased by the previous or consequential sufferings of themselves or others; pointing out, as it were, that a certain allay of pain must be cast into the universal mass of created happiness, and inflicted somewhere for the benefit of the whole. Over what mountains of slain is every mighty empire rolled up to the summit of prosperity and luxury, and what new scenes of desolation attend its fall? To what infinite toil of men, and other animals is every flourishing city indebted for all the conveniences and enjoyments of life, and what vice and misery do those very enjoyments introduce? The pleasures peculiar to the continuing our species are severely paid for by pains and perils in one sex, and by cares and anxieties in both. Those annexed to the preservation of ourselves are both preceded and followed by numberless sufferings; preceded by the massacres and tortures of various animals preparatory to a feast, and followed by as many diseases lying in wait in every dish to pour forth vengance on their destroyers. Our riches and honours are acquired by laborious or perilous occupations, and our sports are pursued with scarce less fatigue or danger, and usually attended with distresses and destruction of innocent animals. This universal connection of pain with pleasure seems, I think, strongly to intimate, that pain abstractedly considered must have its uses; and since we may be assured, that it is never admitted but with the reluctance of the supreme author, those uses must be of the highest importance, though we have no faculties to conceive them.

[*To be continued, see page* 161.]

MORALITY OF MAHOMETANISM.

[*Continued from page* 97.]

Mahomet appears to have been a zealous asserter of the unity of Deity; taking frequent occasion throughout the Koran to insist on it as the fundamental point of religion, and to denounce severe vengeance against those who associate other names or relations with God. If it may be pardonable to indulge a little in conjecture, it may not appear perhaps the most absurd that has been hazarded, when we reflect how extensive the spread of Mahometanism has been, if we attribute somewhat of that reformation from Romish idolatry, the seeds of which continued taking root, long before they were cultivated for political purposes, to the indirect influence of the doctrine of the unity of the great God of the universe, who is truly the pure object of eastern adoration. While the Christian world were daily worshipping and eating their God in the form and substance of a cake; while they were debasing and wasting their rational powers on scholastic subtilities, founded in absurdity; the Asiatics adored a God whom they were taught by the Koran to conceive in these terms—"God! there is no God but he; the living, the self-subsisting; neither slumber nor sleep seizeth him; to him belongeth whatsoever is in heaven and on earth. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past, and that which is to come to them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burthen unto him. He is the high, the mighty." These are expressions which must strike with their sublimity, even the enemies of the Arabian apostle that dictated them.

Were it necessary to enter into a comparison between the Mahometan system and Popery, a thinking man would not

hesitate long in deciding to which the preference was due: for to instance only in another particular; whereas the penances and atonements for sins in the latter, are chiefly directed to useless rituals, and unprofitable mortifications; the expiations of the former have generally a benevolent direction to the good of society; as to the freeing the captive, to feeding and cloathing the hungry, &c.

Much having been said relating to the sensuality of Mahomet's paradise, it may not be disagreeable to the reader to see from the Koran one of the best connected descriptions of it.

"When the inevitable day of judgment shall suddenly come, no soul shall charge the prediction of its coming with falsehood: it will abase some, and exalt others. When the earth shall be shaken with a violent shock; and the mountains shall be dashed in pieces, and shall become as dust scattered abroad; and ye shall be separated into three distinct classes: the companions of the right hand, (how happy shall the companions of the right hand be!) and the companions of the left hand; (how miserable shall the companions of the left hand be!) and those who have preceded others in the faith, shall precede them to paradise. These are they who shall approach near unto God; they shall dwell in gardens of delight: (there shall be many of the former religions, and few of the last.) Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths which shall continue in their bloom for ever, shall go round about to attend them, with goblets and beakers, and a cup of flowing wine: their heads shall not ake by drinking the same, neither shall their reason be disturbed: and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels, having large black eyes, resembling pearls hidden in their shells, as a reward for that which they shall have wrought. They shall not hear therein any vain discourse, or any charge of sin, but only the salutation, Peace! Peace! And the companions of the right hand, (how happy shall the companions of the right

hand be!) shall have their abode among lote trees, free from thorns, and trees of mauz, loaded regularly with their produce from top to bottom; under an extended shade, near a flowing water, and amidst fruits in abundance, which shall not fail, nor shall be forbidden to be gathered: and they shall repose themselves on lofty beds. Verily we have created the damsels of paradise by a peculiar creation; and we have made them virgins beloved by their husbands, of equal age with them; for the delight of the companions of the right hand."*

The heaven declared in our Scripture, is more pure from carnal delights than this of the Koran; but for that very reason, not so well calculated to attract mankind in general. We are there told that "in heaven none is either married, or given in marriage, and that *strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it;*" for few men reason so well as to apprehend the excellence and sublimity of joys they do not feel.

Mahomet on the other hand, ensured the affection of his followers, by suiting his promises more to their feelings as men; and though the sanction of punishment is nearly alike in both, he has opened a broad way to their expectations, and many there be who travel therein. And we presume it will not lead to *destruction*, those sincerely upright mussulmen, whose conduct may shew that they understand what they owe to their fellow creatures. There can exist no doubts on this subject, if the following passages in the new testament, are entitled to credit, and they certainly bear the most indubitable marks of truth, being founded on reason and justice.

"*What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Of a truth—God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him.*"

Reflections on the obvious disparity every where observable, between precept and practice, are too trite to be insisted on now

* Koran ch. 26.

as new observations; nor will they appear peculiarly applicable on the present occasion. The Koran directs what true mussulmen ought to be; travellers will inform us what they are: and if we consult Mr. Tournefort, a person of known talents and unimpeached veracity, who travelled through great part of the Levant on botanical researches, at the command of Louis XIV. we shall be enabled to conceive some idea of the present state of the government, religion, and private manners of the Turks, (who, though not the only mussulmen, are the most distinguished part of them) from actual observations, on which we may safely rely.

The Ottoman government is very well characterized by M. Tournefort in the following passages; by which it will appear how necessary it is in our present enquiry to distinguish between the government and the people.

"Those, who do not reflect on the original of this empire, discern at first sight, that the Turkish government is extremely severe, and almost tyrannical; but if we consider that it began in war, and that the first Ottomans were, from father to son, the most formidable conquerors of their age, we shall not be surprised, that they set no other limits to their power than merely their will.

"Could it be expected that princes, who owed their greatness solely to their arms, should divest themselves of their right of conquest, in favour of their slaves? It is natural for an empire which is founded in a time of peace, and the people of which make choice of a chief to govern them, to be mild and gentle, and the authority of it may, in a manner, be divided and shared; but the first Sultans owed their promotion purely to their own valour, and being full of maxims of war, affected to have a blind obedience, to punish with severity, and to keep their subjects under an inability to revolt; and in a word, to be served only by persons who stood indebted to them for their fortune, whom they could advance without jealousy, and crush without injustice."

Thus much may suffice, as to the maxims on which this empire was first founded, and still subsists; the effects of it will not be difficult to conceive.

"Though the Turks, says M. Tournefort, imagine God gives prudence, and the other necessary talents, to those whom the Sultan raises to high employments, experience often testifies the contrary. What capacity can pages have, who are trained up among eunuchs, who treat them with the bastinado for so long a time? Would it not be better to promote youth by degrees, in an empire where no regard is had to birth? Beside, these officers pass at a step, from a state of the utmost uneasiness and constraint, to such an extraordinary liberty, that it is impossible they should not let loose their passions; and yet they are entrusted with the government of the most important provinces. As they have neither abilities nor experience to perform the duties of their charge, they trust to their deputies, who are commonly great robbers, or spies of the grand Visier, to send him an account of their conduct. These new governors are forced also to pass through the hands of the Jews; for as they have nothing when they come from the seraglio, they have recourse to those usurers, who lead them to all manner of rapine and extortion.—This evil would not be so extreme, if they would be content to receive it again by little and little; but as they are afraid every moment the Bassa should be strangled or removed, they never let a debt grow old, and the people must be squeezed to repay them."

Under such circumstances it is evident that nothing can be permanent at the Ottoman Porte, and that it is a wheel incessantly turning. Such is the government of a prince, whose "empire extends from the Black Sea to the Red Sea; who has the better part of Africa; is master of all Greece, and even to the frontiers of Hungary and Poland; and who, in short, can boast, that his predecessors or their grand Visiers, have besieged the capital of the western empire, and have left only the gulph of Venice between their dominions and Italy."[a]

From the sight of the wolves, let us now ease our aking eyes, by contemplating the more placid manners of the sheep; or, to drop the figure; from characters, which would make us detest human nature, let us, as is our interest, turn to the fairer side, and endeavour to reconcile ourselves with it again: nor to do

this, need we seek farther than amongst the people of whom we are now treating. With regard to their religion, M. Tournefort agrees with what we have already seen; and says——"The only article of faith the Mahometans have, is, that there is but one God, and that Mahomet is the messenger of God. As to the commandments, the Turks reduce them to five. I. To pray five times in a day. II. To fast in Lent, [or their month of Ramadan.] III. To give alms, and do works of charity. IV. To go in pilgrimage to Mecha. V. To suffer no filth upon their body. There are four other points added, but not as absolutely necessary to salvation. 1. To keep Friday a sabbath. 2. To be circumcised. 3. To drink no wine. 4. Not to eat swine's flesh, nor things strangled.—They believe also that their prayers will not be heard, unless they first resolve firmly to forgive their enemies. It is for this reason that they never let a Friday pass without making a hearty reconciliation; and hence it is, that we never hear of any detraction or injury among the Turks."

Where their theological assumptions are so few and simple, and where, in consequence, such stress is laid on good works; there, if any where, we may expect to see the duties of humanity cultivated in an especial manner; and if we cannot consider them good christians, we shall be obliged to allow them at least the character of being good Samaritans.*

We are told, that "beside private alms, there is no nation which expends more upon public foundations than the Turks. Even they who have but a moderate fortune, leave something after their death, to maintain a man to give water in the summer heats to drink to passangers, as they go along by the place where they are buried. Nor, (continues M. Tournefort,) do I question but they would also have ordered vessels of wine, if Mahomet had not forbidden the use of it."—"The sick visit the prisons, to discharge those who are arrested for debt: they are very careful to relieve persons who are bashfully ashamed of their poverty. How many families may one find, who have

* Luke, x. 30, &c.

been ruined by fires, and are restored by charities! They need only present themselves at the doors of the mosques: they also go to their houses to comfort the afflicted. The diseased, and they who have the pestilence, are succoured by their neighbour's purse, and the parish funds. For the Turks, as Leunclavius observes, set no bounds to their charities. They lay out money for repairing the high ways, and making fountains for the benefit of passengers; and build hospitals, inns, baths, bridges, and mosques.

"As charity and love of our neighbours are the most essential points of the Mahometan religion, the high-ways are generally kept mighty well; and there are springs of water common enough, because they are wanted for making the ablutions. The poor look after the conduit pipes, and those of tolerable fortune repair the causeways. The neighbourhood joins together to build bridges over the deep roads, and contribute to the benefit of the public according to their power. The workmen take no hire, but find labourers and masons gratis for the several sorts of work. You may see pitchers of water standing at the doors of the houses in the towns, for the use of passengers; and some honest mussulmen lodge themselves under a sort of sheds, which they erect in the road, and do nothing else during the great heats, but get those who are weary to come in, and rest themselves, and take a refreshment.—The beggars themselves, though there are very few to be seen, think they are obliged to give their superfluities to other poor folks; and carry their charity, or rather vanity, to such an extreme, that they give their leavings even to sufficient persons, who make no scruple to receive their bread, and to eat it, to shew how highly they esteem their virtue.

"The charity of the Mahometans is extended also to animals and plants, and to the dead. They believe it is pleasing to God, since men who will use their reason want for nothing; whereas the animals, not having reason, their instinct often exposes them

to seek their food with the loss of their lives. In considerable towns they sell victuals at the corners of the streets to give to the dogs; and some Turks, out of charity, have them cured of wounds, and especially of the mange, with which these creatures are miserably afflicted toward the end of their life; and we may see persons of good sense, out of mere devotion, carry straw to lay under the bitches which are going to whelp; and they build them small huts to shelter them and their puppies. We would hardly believe there are endowments settled in form by will for maintaining a certain number of dogs and cats so many days in the week; yet this is commonly done; and there are people paid at Constantinople to see the donor's intention executed, in feeding them in the streets. The butchers and bakers often set aside a small portion to bestow upon these animals: yet with all their charity, the Turks hate dogs, and never suffer them in their houses; and in a time of pestilence, they kill as many as they find, thinking these unclean creatures infect the air. On the contrary, they love cats very well, whether it be for their natural cleanliness, or because they sympathise with themselves in gravity; whereas dogs are wanton, sporting and noisy.

"As to plants, the most devout among the Turks water them out of charity, and cultivate the earth where they grow, that they may thrive the better.——The good mussulmen believe they do in it a thing agreeable to God, who is the creator and preserver of all things."

Even though we should make a small matter of allowance for that exaggeration, which a gentleman might be betrayed into, who was surprised with so much benevolence and humanity, where perhaps he little expected to find them; enough will still remain; and the concurrent testimony of others, will all together sufficiently establish the fact, of the Turks being a most humane benevolent people. But to return.

The Koran, beside being composed at different times, dictated by, and suited to, different temporary occasions, exhibits much of that unconnected desultory manner, so observable in eastern compositions: so that far from having any discoverable relation

among the divisions of it, or any seeming digest of the whole, it was often very difficult to select passages which admitted of being classed under any distinct head. Such as consisted of general precepts, too miscellaneous to belong with propriety to any one subject, are placed together at the end, in their order of occurrence, under the title *General Precepts;* under which head the reader will find a number of promiscuous precepts and observations relating to most of the subjects specified under the foregoing divisions. Some passages will appear dark and unaccountable to many of our readers, from the want of a sufficient acquaintance with the eastern usages; and the collection might have been greatly swelled by the admission of the notes of Arabian commentators, as given by Mr. Sale; but the sense of the text is as capable of being ascertained without their assistance; there not appearing more agreement among them, than we experience among those who comment on our bible.

NOTE. *In the next number we shall commence with our extracts from the Koran.*

FANATICISM.

FANATICISM is to superstition what a delirium is to a fever, and fury to anger: he who has extacies and visions, who takes dreams for realities, and his imaginations for prophesies, is an enthusiast; and he who sticks not at supporting his folly by murder, is a fanatic. Bartholomew Diaz, a fugitive at Nuremberg, who was firmly convinced that the Pope was the Anti-Christ in the revelations, and that he has the mark of the beast, was only an enthusiast; whereas his brother, who set out for Rome with the godly intention of murdering him, and who actually did murder him for God's sake, was one of the most execrable fanatics that superstition could form.

Polieuctes, who on a pagan festival, went into the temple, pulling down and breaking the images and other ornaments, showed himself a fanatic, less horrible, indeed, than Diaz, but

equally rash and imprudent. The murderer of Francis, Duke of Guise, of William, Prince of Orange, of the Kings Henry III. and Henry IV. and so many others, were demoniacs, agitated by the same evil spirit as Diaz.

The most detestable instance of fanaticism is that of the citizens of Paris, who on the feast of St. Bartholomew could massacre their fellow citizens for not going to mass.

Some are fanatics in cool blood: these are the judges who can sentence people to death without any other guilt than for not being in their way of thinking: these judges are the more guilty, and the more deserving of universal execration, as not being under a fit of rage, like the Clements, the Chatels, the Ravaillacs, the Gerards, the Damiens. One would think they might listen to reason.

When once fanaticism has touched the brain, the distemper is desperate. I have seen convulsionists who, in speaking of the miracles of St. Paris, grew hot involuntarily; their eyes glared, they trembled in all their limbs, their countenance was quite disfigured with rancour, and they unquestionably would have killed any one who had contradicted them.

The only remedy to this infectious disease is a philosophical temper, which spreading through society, at length softens manners, and obviates the accesses of the distemper; for whenever it gets ground, the best way is to fly from it, and stay till the air be purified. The laws and religion are no preservation against this mental pestilence. Religion, so far from being a salutary aliment in these cases, in infected brains becomes poison. These unhappy creatures dwell continually on the example of Ehud, who assassinated king Eglon; of Judith, who cut off Holophernes's head, when lying with him; and on Samuel hewing king Agag in pieces. They are not aware that these instances, however *respectable in antiquity*, are abominable in our times: they foment their phrenzy with religion, which absolutely condemns it.

The laws likewise have proved very ineffectual against this spiritual rage; it is, indeed, like reading an order of council to a lunatic. The creatures are firmly persuaded that the spirit by

which they are actuated is above all laws, and that their enthusiasm is the only law they are to regard.

What can be answered to a person who tells you that he had rather obey God than men, and who in consequence of that choice, is certain of gaining heaven by cutting your throat?

The leaders of fanatics, and who put the dagger into their hands, are usually designing knaves; they are like the Old Man of the Mountain, who, according to history, gave weak persons a foretaste of the joys of paradise, promising them an eternity of such enjoyments, provided they would go and murder all those whom he should name to them. In the whole world there has been but one religion clear of fanaticism, which is that of the Chinese literati. As to the sects of philosopers, instead of being infected with this pestilence, they were a ready and sure preservation against it: for the effect of philosophy is to compose the soul, and fanaticism is incompatible with tranquillity.

VOLTAIRE.

CHARACTER OF JAMES MONROE.

Supposed to be written by W. Wirt, in a letter to a friend, dated at Richmond, September 1805, at which time Mr. Munroe was governor of Virginia.

JAMES MONROE, the present governor of this commonwealth, is the same, who, not long since was American minister at Paris. His present office is sufficient evidence of the estimation in which he is held by his native state. In his stature, he is about the middle height of men, rather firmly set, with nothing farther remarkable in his person, except its muscular compactness and apparent ability to endure labour. His countenance, when grave, has rather the expression of sternness and irrascibility: a smile, however, (and a smile is not unusual with him in a social circle,) lights it up to very high advantage, and gives it a most impressive and engaging air of suavity and benevolence.

Judging merely from his countenance, he is between the ages of forty-five and fifty years. His dress and personal appearance are those of a plain and modest gentleman. He is a man of soft, polite and even assiduous attentions; but these, although they are always well timed, judicious and evidently the offspring of an obliging philanthropic temper, are never performed with the striking and captivating graces of a Marlborough or Bolingbroke. To be plain, there is often in his manner an inartificial and even an awkward simplicity, which, while it provokes the smile of a more polished person, forces him to the opinion, that Mr. Munroe is a man of a most sincere and artless soul.

Nature has given him a mind neither rapid nor rich; and therefore, he cannot shine on a subject which is entirely new to him. But to compensate him for this, he is endued with a spirit of generous and restless emulation, a judgment solid, strong and clear, and a habit of application, which no difficulties can shake; no labours can tire. With these aids, simply, he has qualified himself for the first honours of this country; and presents a most happy illustration of the truth of the maxim, *Quisque suae fortunae faber.** For his emulation has urged him to perpetual and unremitting enquiry; his patient and unwearied industry has concentrated before him all the lights which others have thrown on the subjects of his consideration, together with all those which his own mind, by repeated efforts, is enabled to strike; while his sober, steady and faithful judgment, has saved him from the common error of more quick and brilliant geniuses, the too hasty adoption of specious, but false conclusions. These qualities render him a safe and an able counsellor. And by their constant exertion, he has amassed a store of knowledge, which, having passed seven times through the crucible, is almost as highly corrected, as human knowledge can be: and which certainly, may be much more safely relied on, than the spontaneous and luxuriant growth of a more fertile, but less chastened mind—" a wild where weeds and flowers, promiscuous, shoot."

* Every man may make his own fortune.

Having engaged very early, first in the life of a soldier, then of a statesman, then of a laborious practitioner of the law, and finally, again, of a politician, his intellectual operations have been almost entirely confined to juridical and political topics. Indeed, it is easy to perceive, that the mind of a man engaged in so active a life, must possess more native suppleness, versatility and vigour, than that of Mr. Munroe, to be able to make an advantageous tour of the sciences in the rare interval of importunate duties. It is possible that the early habit of contemplating subjects as expanded as the earth itself, with all the relative interests of the great nations thereof, may have inspired him with an indifference, perhaps an inaptitude, for mere points of literature. Algernon Sidney has said that he deems all studies unworthy the serious regard of a man, except the study of the principles of just government; and Mr. Munroe, perhaps, concurs with him in this as well as in his other principles. Whatever may have been the occasion, his acquaintance with the fine arts is certainly very limited and superficial; but he is a profound and even an eloquent statesman.

Knowing him to be attached to that political party, who, by their opponents, are called sometimes democrats, sometimes jacobins; and aware also, that he was a man of warm and even ardent temper, I dreaded much, when I first entered his company, that I should have been shocked with the narrow, virulent and rancorous invectives of party animosity. How agreeably, how delightfully was I disappointed! Not one sentiment of intolerance polluted his lips. On the contrary, whether they are the offspring of rational induction, of the habit of surveying men and things on a great scale, of native magnanimity, or of a combination of all those causes, his principles, as far as they were exhibited to me, were forbearing, liberal, widely extended and great.

As the elevated ground which he already holds, has been gained merely by the dint of application; as every new step which he mounts, becomes a mean of encreasing his powers still farther, by stimulating his enterprise afresh, re-invigorating his habits,

multiplying the materials, and extending the range of his knowledge, it would be matter of no surprise to me, if, before his death, the world should see him at the head of the American administration. So much for the governor of the commonwealth of Virginia; a living, an honourable, an illustrious monument of self created eminence, worth and greatness!

FOR THE THEOPHILANTHROPIST.

HUMANITY.

HUMANITY is the child of sensibility, the parent of charity, and the companion of philosophy; the possessor of this inestimable attribute can never be truly unhappy, for he is in the constant enjoyment of a quiet conscience. The recollection of the past, and the anticipation of future acts of benevolence, so absorb his reflections, that no vacuum remains to be filled by the gloomy meditations of the niggardly, or the plodding designs of the monopolist.

Like the light of heaven, humanity dispenses its favours with impartiality; the wretched and desponding seek her castle, and there find an antidote and a home; the houseless beggar, the widow and orphan, the lame and the blind all claim kindred with this angel of beneficence, and "have their claims allowed."

Our city has produced many charitable institutions, where the humane citizen may give his aid to suffering humanity, and to the great work of forming and reforming the rising generation. Education is a principal and almost indispensible source of morality; it is the best security for liberty, the greatest boon of freemen; as its suppression by the tyrants of Europe constitutes their ownly safety against the just vengeance of their insulted subject. Education in a free country, conducted on the princi-

ples of sound philosophy prepares the mind for those great efforts of genius, which render society useful and happy; it tends to substitute wholesome and just laws, in the place of those tyrannical and oppressive systems of Europe, which are the bane of social felicity. It lessens labour by the ingenuity of artificers, erects comfortable mansions in the place of miserable thatched hovels, and converts a howling wilderness into fruitful fields and populous cities.

Whilst on the subject of education it would be unpardonable not to bestow a tribute of praise on the establishment of the New-York free-school, which if not the most important institution of the city, promises to become a nursery of morals and useful knowledge.

Happy the individual, who, considering himself one of the great family of mankind, knowing and acknowledging the necessity of reciprocal dependence and mutual protection, the happiness of extending and receiving alternate benefits, contributes his aid to the promotion of education, of moral virtue, and the enaction of humane laws. Such an individual fulfils the duties of humanity, and feels thrilling through his heart the indescribable pleasure of *doing good.*

How different the selfish worldling, who, concentrating all his hopes and wishes in the gratification of sordid passions, without sensibility, pines, dissatisfied in the midst of plenty and luxury, because his inordinate wants cannot be supplied, or his unbounded avarice satiated. How basely mean is the man in office, who exercises power but to extort and torment! How cruelly unjust the pawn-broker, who demands the usurious interest of one dollar weekly for the loan of twenty, and reimburses himself by the sacrifice of ten dollars worth of the borrowers property! How void of humanity must that creditor be, who can consign to a loathsome prison, where no provision is made for his sustenance, an unfortunate but honest debtor!

How doubly unfeeling and brutal is that landlord, who, at quarter day can wrest the bed from under a sick woman, to remunerate himself for an exorbitant rent!

Such beings unfortunately exist; they belong to the numerous family of evils that afflict this world, which otherwise might have continued a paradise of bliss.

But with all their ill-gotten gains they are not happy; thrice more happy, in most instances, are the objects of their cruelty, their perfidy and injustice.

The image of a reproaching conscience continually haunts them and disturbs their repose.

The blush of guilt, suffusing itself through the paleness of a tortured visage, leaves to the sight, nothing but the horid picture of *inhumanity*.

THOUGHTS

On the probable effects of the invention of Torpedoes; and on the imaginary inhumanity of their use in war; extracted from the work, entitled Torpedo War, and Submarine Explosions, by R. Fulton.

AT the time a new discovery is made in physics or mathematical science, the whole of its consequences cannot be foreseen. In the year 1330, Bartholomew Schwartz is said to have invented gun-powder; twenty-five years after, a very imperfect kind of cannon was constructed of welded bars of iron, others of sheet-iron, rolled in the form of a cylinder and hooped with iron rings; in some cases, they were made of leather, strengthened with plates of iron or copper; balls of stone were used; and it was not until the beginning of the fifteenth century, that is, one hundred and seventy years after the invention of powder, that iron balls were introduced into practice. Muskets were not used until the year 1521, or one hundred and ninety-one years after the invention of gun-powder. The Spaniards were the first who armed their foot-soldiers in this manner—they had match-

locks; but firelocks, that is, locks with flints, were not used until the beginning of the eighteenth century, one hundred and eighty years after the invention of muskets, and three hundred and eighty years after the invention of powder. When firelocks were first invented, Marshal Sax had so little confidence in a flint, that he ordered a match to be added to the lock with a flint, lest the flint should miss fire:* such is the force of habit and want of faith in new inventions.

Although cannon, fire-arms, and the whole detail of ammunition, now appear extremely simple, yet we here see the very slow advances to their present state of perfection; and they are still improving: hence I conclude, that it is now impossible to foresee to what degree Torpedoes may be improved and rendered useful. When Schwartz invented powder, it may be presumed that his mind did not embrace all its consequences, or perceive that his discovery would supercede the use of catapultas, armour, bows and arrows, and totally change the whole art of war. He certainly could have no conception of such a combination of art as we now see in ships of the line; those movable fortifications, armed with thirty-two pounders, and furnished with wings, to spread oppression over every part of the ocean, and carry destruction to every harbour of the earth. In consequence of the invention of gun-powder, ships of war have been contrived, and increased to their present enormous size and number;† then may not science, in her progress, point out a means by which the application of the violent explosive force of gun-powder shall destroy ships of war, and give to the seas the liberty which shall secure perpetual peace between nations that are separated by the ocean? My conviction is, that the means are here developed, and require only to be organized and prac-

* I have seen one of these firelocks in the collection of ancient arms, Rue de Bacq. Paris.

† Compared with existing military marines, I consider all galleys and vessels of war, which were in use previous to the invention of powder, as very insignificant. It is probable that four 74 gun ships in open sea would destroy all that ever existed at any one time.

tised, to produce that liberty so dear to every rational and reflecting man; and there is a grandeur in persevering to success in so immense and enterprise—so well calculated to excite the most vigorous exertions of the highest order of intellect, that I hope to interest the patriotic feelings of every friend to America, to justice, and to humanity, in so good a cause.

I have shown that a ship of 80 guns and six hundred men, could have little chance of resisting fifty Torpedo boats of twelve men each, equal six hundred men. If it can be admitted possible that an 80 gun ship will be necessitated to retreat before fifty boats, she must run so far that the boats cannot follow her, that is, more than eight or ten leagues; therefore, boats could follow a ship over the narrow parts of the Baltic or British channel; but I will confine my remarks to the British channel, between Boulogne and Romney, from Calais to Dover, and from Ostend to the mouth of the Thames. If I can show that in those waters the British fleets would be compelled to retreat before Torpedo boats or perish, it follows, that they must yield to a like system of attack in every other sea; and the like combination of power which can force them to yield, will act on all ships of war to their total annihilation.

In numerous discussions which I have had on this subject and its consequences, it has been stated, that instead of giving liberty to the seas, its tendency would be to encourage piracy and buccaneering, by enabling a few men in a boat to intimidate and plunder merchant vessels, thereby producing greater evil than the existing military marines. This idea is similar to one which might have arisen on the invention of muskets, which giving to an individual the power of certain death at the distance of fifty or a hundred yards, robbers might infest the highways, and from an ambush, shoot the traveller and take his property; yet there is not so much robbery now as before the invention of gunpowder; society is more civilized; it is not so much divided into feuds, or clans, to secrete and protect villainy; and all civilized society will, in their own defence, combine against the robber, who has little chance to escape. In like manner, as an

individual, instigated by revenge, might with an air-gun shoot his neighbour, or by means of gun-powder blow up his barn or buildings; but society combine against such atrocious acts, and he who would commit them, could have little other prospect before him than the gibbet. In the case of pirates or buccaneers, they could not make a Torpedo without some intelligent workmen, who would be a means of discovery. Were they to take a prize, they must have some port to carry it to, or it could be of no use to them; were they to plunder a ship, they could not carry much in a Torpedo boat, and the boat must have a port to go to, where neighbours or spectators, observing her suspicious character, would lead to investigation; added to which, pirates are seldom constant in their attachment to each other, and each would suspect the other turning informer. It would be difficult for a Torpedo boat to depart from any port of America, and return without being detected. It is certainly much more easy and secure for an individual to go on the highway and rob, yet how seldom is that done. When nations combine against pirates, there is no reason to fear that individuals can make a bad use of this invention.

But men, without reflecting, or from attachment to established and familiar tyranny, exclaim, that it is barbarous to blow up a ship with all her crew. This I admit, and lament that it should be necessary; but all wars are barbarous, and particularly wars of offence. It is barbarous for a ship of war to fire into a peaceable merchant vessel, kill part of her people, take her and the property, and reduce the proprietor with his family from affluence to penury. It was barbarous to bombard Copenhagen, set fire to the city, and destroy innocent women and children. It would be barbarous for ships of war to enter the harbour of New-York, fire on the city, destroy property, and murder many of the peaceable inhabitants; yet we have great reason to expect such a scene of barbarism and distress, unless means are taken to prevent it; therefore, if Torpedoes should prevent such acts of violence, the invention must be humane.

When a fortress is besieged, and a mine driven under the citadel, the powder laid, and the train ready to light, it is the custom for the besiegers to send to the commander of the besieged, to inform him of the preparations, and leave it to his judgment to surrender or risque the explosion; if he will not surrender after such warning, and he, with his men, should be blown up, he is to be charged with the inhumanity, and not the besiegers. Should government adopt Torpedoes as a part of our means of defence, the Europeans will be informed of it, after which, should they send hostile ships into our ports among anchored Torpedoes or Torpedo boats, and such ships should be blown up, the inhumanity must be charged to them, and not to the American government or to this invention.

Having, in the preceding chapter, given details for a system of French Torpedo boats, which could command the narrow parts of the British channel, I may be accused of enmity to England and partiality to France; yet I have neither hatred nor particular attachment to any foreign country. I admire the ingenuity, industry, and good faith of the English people; I respect the arts, sciences, and amiable manners of the people of France. There is much in each of those countries which we may copy to great advantage.* But my feelings are wholly attached to my country, and while I labour for her interest in this enterprise, I am happy that the liberty of the seas, which I believe can be effected, will not only benefit America; it will be

* A government, and particularly a monarchy or aristocracy, may be in the habitual practice of vice, while the people are in the habitual practice of virtue. In an aristocracy, where the army, navy, places, and pensions, are in the power of the few, the voice of the people has little or no influence. The genius, industry, and enterprise of the English, have converted a barren island into the most fruitful and beautiful spot on earth; their improvements in the useful arts, have made them the greatest and most useful manufacturing people that ever existed. In proportion as the people, by their industry, increased the riches of the nation, the government found a facility in raising revenue, and have loaded the virtuous people with taxes to the amount of twenty-five or more millions a year, to pay for ruinous wars, the conquest of America, the establishment of the Bourbons, and the balance of Europe.

an immense advantage to England, to France, and to every other nation. Convinced of this, I have viewed military marines as remains of ancient warlike habits, and an existing political disease, for which there has hitherto been no specific remedy. Satisfied in my own mind, that the Torpedoes now discovered, will be an effectual cure for so great an evil; to introduce them into practice, and prove their utility, I am of opinion, that blowing up English ships of war, or French, or American, were there no other, and the men on shore, would be humane experiments of the first importance to the United States and to mankind.

IMPROVEMENTS IN FRANCE.

ALTHOUGH there are some things in the following exposition of the present state of the French empire unworthy of imitation, still it contains important information, and ought to stimulate this and other countries to a laudable emulation. Mr. Pope, of the United States senate, has brough forward a bill proposing to appropriate a portion of our revenue to forming canals and making roads through the back parts of the United States. But the low state of the treasury, in consequence of our embarrassed commerce, will probably render his patriotic plan inexpedient at this time.

We hope, however, that the object will not be lost sight of, and that as soon as our neutral rights shall be respected by the belligerent powers of Europe, and commerce reassumes its wonted tone, the subject will be renewed and prosecuted. Expenditures for the improvement of our country in this way is certainly more laudable, and more conducive to the morals and happiness of the citizens, than wasting our blood and treasure in carrying on wars, however justifiable their cause, unless absolutely necessary for the maintenance of liberty.

SUMMARY OF THE EXPOSE.

DELIVERED before the legislative body by Monsieur de Montalivet, minister of the interior, on the 12th December, 1809.

He divides his report into several parts. In the first, he describes the works undertaken or finished in the different parts of the empire since the last session; on one side the canal of St. Quentin, finished by the prisoners of war; that of Napoleon, which is to join the Rhone to the Rhine, already far advanced; several locks of importance finished; the maritime works of the port of Dunkirk, Havre, Cette, Marseills, the bason of Antwerp, carried on with great activity, the road of Mount Cenis, opening the passage of the Alps; the marshes of Cotentin, and of Rochefort drained, are the results of that solicitude which the government manifests for every object of its administration.

Before our eyes numberless monuments embellish the metropolis of this vast empire; out of the city of Paris, the bridges of Bezens, of Crotzy, are commenced; that of Charenton is re-established; the bridge of Jena gets forward, the bridge St. Michael is entirely cleared, the keys of the Louvre, and of Jena are finished: granaries are erecting; large slaughter houses have been built near one of the gates of Paris; labourers are working at the building destined to be the exchange of Paris; the column of Austerlitz is already covered with half of the bronze which is to decorate it; the Louvre is adorned with a rapidity which astonishes even the inhabitants of this capital; already Paris enjoys the waters of Ourq, and beggary that hideous plague, in polished states, has disappeared.

He here mentions the improvements which the departments have experienced during this year; the inhabitants on the banks of the Rhine, who have suffered by the inundations, have been indemnified for their losses; succour has been afforded to the Communes afflicted by hail, and fire: establishments [illegible] vacci-

nation have been made in the departments; the arts and sciences encouraged. His majesty proposes to honour and reward them.—With that view he has established decennial premiums, they would have been distributed by this time, if the jury of examination had sent in the result of their labours, and if the emperor had not thought proper to give more scope to his first decree, in establishing new premiums, and in ordering a more solemn discussion for the works of the learned.

The administration of justice has been the same as in former years. The emperor, respecting the consciences of his subjects, has thought that all religions, founded on the morality of the gospel, were useful to society. It was with that principle that the worship of the Lutherans has experienced the effects of his protection, and ministers of that mode of worship, are supported at the expense of the state.*

As to the religion of the emperor,† which is that of all his family, and of the majority of the French, it has always been the

* The Theophilanthropist religion, which is established in France, *is founded upon the morality of the gospel;* a morality as old as the creation; but it is not so well suited to the views of despots, as any superstition under the various denominations of Christianity; which universally tends to stupify and degrade the mind, and by that means renders its votaries fit and willing instruments of tyranny.

On the contrary, theophilanthropy is calculated to elevate man to that dignified station which God intended; and to give him just notions of his rights, and his predicament in the system of nature. For this reason we hear nothing said of Theophilanthropists. As to supporting any religion at the expense of the state, it is a wicked imposition. Who supplies the state with the means of rendering this support, but the people? And in this way their money is extorted from them to uphold a religion which does not meet the approbation of all, merely for the purpose of furthering the views of the tyrant.

† As to Bonaparte's religion; when among the Mahometans in Egypt, he declared himself a true mussulman, and on his return to France, and assuming the government, being reproached by Mr. Dupuis (author of the celebrated work, entitled The Origin of all Religious Worship) for reinstating the Catholic religion, said, that "as for himself, he did not believe that such a person as Jesus Christ ever existed; but as the people were inclined to superstition, he thought proper not to oppose them." This fact Mr. Dupuis related to Thom[illegible]ine and Chancellor Livingston, then Minister of the United

object of his most assiduous cares; many places of worship have been repaired, new seminaries have been formed; the number of chapels of case has been increased, assistance has been afforded to the curates, and deserving and infirm old clergymen.—Lastly, his majesty has appointed, as members of the senate, and of the university, several arch-bishops, and proposes to appoint them in his council of state.

Nobody can deny the evils which the temporal power of the popes has occasioned to religion: had it not been for that power, more than the half of Europe would not have been separated from the other.—The emperor has had discussions with the pope, his majesty, acknowledging in every thing his spiritual power, thought it his duty to preserve the rights of his crown.—The concordat, signed by the pope, was intended to recognize those rights; but the court of Rome, actuated by hatred against France, could no longer conceal its secret sentiments. It constantly manifested them, and that even before the battle of Austerlitz, by receiving the enemies of France, and by refusing to acknowledge the lawfulness of the appointment of some members of the French clergy. Incendiary writings and clandestine bulls have been hawked about the several parts of the empire; but they have been received with that contempt they deserved.

Convinced of this perfidy of the court of Rome, the emperor had only to choose between two resolutions: that of creating a patriarch, or chief of religion in France. His majesty has rejected the first resolution; but he will never acknowledge the triple crown, and will only admit of the spiritual power of the pope. It is necessary that the successor of St. Peter like St. Peter himself, should be a pastor according to the precepts of Jesus Christ; popes, like kings, ought to give unto Cæsar, what belongs to Cæsar.

States at Paris, as the former informed the writer of this note. Thus are the understandings of the subjects of monarchs trifled with, and their money drawn from them, for the sole purpose of amusing them with idle dreams, and fantastic stories, in order to divert their attention from their substantial interests and rights.

After announcing that the emperor having done a great deal, is disposed to do still more for religion.—Has dedicated another part of his report to the triumphs which have crowned the French army in the last campaigns. The emperor by a skilful manouvre had succeeded in drawing the English army into a snare: already he was pursuing it, and was on the point of annihilating it, when he received intelligence that the cabinet of Vienna was meditating a diversion in favour of the Spanish insurgents; that it had promised them 100,000 musquets; and that 500,000 men had invaded Bavaria without a declaration of war. He calls to mind the effects which the presence of the emperor produced amidst the soldiers in Germany, and the brilliant victories which brought about a peace, without doubt, more durable than that of Presburg.

He then remarks upon the expedition of Flushing, so cowardly surrendered; and praises the zeal of the departments which flew to the defence of the French territory. He nevertheless excepts from this praise the department of the Sarre, some Communes of which, instead of obeying the call of patriotism, rebelled.—Their conduct, he says, has excited the indignation of his majesty—he has ordered military commissions to punish the guilty: already a council of state has gone to examine on the spot the conduct of those Communes; such as have betrayed their honour, will be condemned to pay for twenty-five years double taxes; the inhabitants will lose their rights of citizenship; and over the gates of the town these words shall be written; "*This is not a French Commune.*"

FOR THE THEOPHILANTHROPIST.

WAR.

OF all the artificial evils with which civilized man is cursed, war is the most afflicting. Its principles are repugnant to the best feelings of the human heart, and reason revolts at its horrors. Why then all this ravage and destruction? Why is the civilized world made an aceldama and a common charnel-house, and humanity covered with the habiliments of woe? Why is man the most inveterate enemy of man, and why do rational beings thirst for each other's blood? I answer with the poet,

> —— *One* murder makes a *villain*,
> *Millions*, *a hero*. Princes are privileged
> To kill, and numbers sanctify the crime.
> Ah! why will kings forget that they are men?
> And men that they are brethren? Why delight
> In human sacrifice? Why burst the ties
> Of nature, that should knit their souls together
> In one soft bond of amity and love?
> They yet still breathe destruction, still go on
> Inhumanly ingenuous, to find out
> New pains for life—new terrors for the grave!
> Artificers for death! Still monarchs dream
> Of universal empire, growing up
> From universal ruin. Blast the design,
> GREAT GOD OF HOSTS! nor let thy creatures fall
> Unpitied victims at Ambition's shrine!

Yes, the ambition of titled despots and the superstition of mitred knaves have been the cause of the calamities of war. For the boundary of a sea, a river or a mountain, could never make mankind each other's enemies; but such deeds are still done, and will continue, until Freedom waves her banners over a benighted world. The soul of the philanthropist sickens at the details of bloody battles, and the man of reason heaves a sigh at the madness of the human race.

Were all governments like our own, constituted in legitimate principles, the din of arms would cease, and the whole human family would embrace each other as brethren; but, alas! we cannot even indulge a hope that this happy era is at hand, for the bloody flag of ambition is still unfurled, and self-defence may shortly compel us to raise the hatchet and unsheathe the sword. Should this be our fate, my countrymen, you must be convinced that our virtuous executive have exerted all their energies to avoid its horrors. But should the insults and aggressions of European despots bring us to this issue, we can boldly appeal to the Supreme Being for the justice of our cause. As one man must the nation arouse to arms, and swear at the holy altar of freedom, which was cemented by the best blood of our fathers, "that we will never relinquish the independence and just rights of our country."

OSAGE INDIANS.

Curious particulars concerning the Osages, a nation of American Indians, living South of the river Missouri, in Louisiana, a territory of the United States, by Samuel Mitchell, late a senator in the Congress of the U. S.

IT has been questioned whether the natives of North America have any poetical taste. For a long time I was inclined to the opinion that they possessed no compositions of this kind, or at least none beyond a single sentence or ejaculation. This was my belief, when, after the cession of Louisiana to the United States, the Osage natives, from the regions far west of the Mississippi, made their first appearance on the shores of the Atlantic. A party of them had been sent from Washington in 1804, to see the maritime country, and had travelled as far as New-York. Having repeatedly seen these strange visitors, and the gentlemen who attended them, during their stay in that city, I was much gratified by many answers made to questions I asked concerning them. Among other information I received, was the fact,

that the party had a poet among them. I endeavoured to procure a retired interview with this son of Song; but such was the croud of company, and such their incessant occupation, that I found it utterly impossible.

The next year another party of these red men of the West came to the seat of the national government. I visited them, cultivated their acquaintance, and received frequent visits in return. I was both instructed and entertained with the geographical delineations they made of the regions they were acquainted with. They drew with chalk on the floor, a sketch of the rivers Arkansas, Missouri, and Mississippi, and of the Osage and Gasconade. They depicted the villages of the Great and Little Osages, and their route thence toward the city of Washington; and they marked the spot where the vast Saline exists, to the westward and southward of their settlements.

Among other displays of their knowledge, they favoured me with concerts of vocal and instrumental music. Four or five performers stood up together in a row, and uttered, with measured tone and accent, several of their popular songs. A small basket with stones in it like a child's play thing; a rattle snake's tail tied to the extremity of a wild turkey's long feather; a sort of board to be beaten by the hand; and a flute or rather whistle made of native reed; were the instruments which this band of harmony employed.

Their concert was animated, and seemed to give the actors a great deal of pleasure.

The spirit and satisfaction they manifested made me curious to know what were the words and sentiments of the songs. After various efforts, I succeeded in procuring several of these aboriginal pieces, through the aid of their interpreter. He gave me the literal translation; and this I have turned into English verse, with but small amplification or paraphrase. When I took out my pen, ink, and paper, the chief musician or poet felt so much timidity or embarrassment, that he could with difficulty be prevailed on to repeat the words. At length, however, on being told "That the red man kept his song in his mouth, but that

I would show him the white man's method of putting it into his pocket," his scruples were overcome, for he laughed, and then slowly and distinctly uttered the words of several songs.

I offer you as specimens of the talent of this people in this way, three rhymical compositions. The subjects of these are Friendship, War, and Peace, and they afford striking illustrations of the manner of thinking among these simple and unlettered men.

I. Osage song of Friendship.

Composed on the arrival of a party of their warriors at Washington, in December 1805, with their accompaniment of aboriginal musical instruments. The joy of this band was the greater, on having reached in safety their place of destination, inasmuch as another body of their nation had been murdered on their journey thither, by the Sioux. They express peculiar delight in having had an interview with the President of the United States, whom they call their " Great White Father."

My comrades brave, and friends of note!
Ye hither came from lands remote,
To see your grand exalted sire,
And his sagacious words admire.

The master of your life and breath,*
Averted accidents and death,
That you might such a sight behold,
In spite of hunger, foes, and cold.

Ye red men! since ye here have been,
Your great white father ye have seen;
Who cheered his children with his voice,
And made their beating hearts rejoice.

Thou Chief Osage! fear not to come,
And leave awhile thy sylvan home;

* The Great Spirit, or Supreme Being, is called by the Osages the " Master of Life," or " Master of Breath."

The path we trode is clear and free,
And wide and smoother grows for thee.
When here to march thou feel'st inclin'd,
We'll form a length'ning file behind;
And dauntless from our forests walk,
To hear our Great White Father's talk.

II. Osage War-Song.

Say, warriors, why when arms are sung,
And dwell on every native tongue,
Do thoughts of death intrude?
Why weep the common lot of all?
Why fancy you yourselves may fall
Pursuing or pursu'd?

Doubt not your Wanapasha's * care,
To lead you forth, and shew you where
The enemy's concealed:
His single arm shall make th' attack
And drive the sly invaders back,
Or stretch them on the field.

Proceeding with embodied force,
No nation can withstand our course
Or check our bold career,
Though, did they know my warlike fame,
The terrors of my form and name,
They'd quake or die with fear.

III. Osage Song of Peace.

Ye brave Osages, one and all,
My friends and relatives I call;
Here, smoke the calumet at ease;
The Kanzas come to talk of peace;
The same, whose warriors, babes, and wives,
Beneath your fury lost their lives,

* This tall, vigorous, and sprightly man, died afterwards at Washington, a ctim, with several other of his countrymen, to the sudden change of diet, ercise and habits from the savage to the civilized state.

As suppliants now your grace implore,
And sue for peace from door to door.
May red men form for happiest ends,
A band of relatives and friends!
Ye brave Osages, one and all,
My friends and relatives I call!
There take the hands the Kanzas show,
Forget that they were once your foe;
Resentment check; be calm and mild,
Like men sincerely reconcil'd,
And recollect the temper good
That joins you to their brotherhood.
May red men form, for noblest ends
A band of relatives and friends!

Ye brave Osages, one and all,
My friends and relatives I call!
Your life's great master now adore,
That war's destructive rage is o'er;
He always views with equal eye
The children of his family.
May peace unnumbered blessings bring,
And may we never cease to sing
How red men form for wisest ends,
A band of relatives and friends.—

CRITICISM.

March 15, 1810.

Theatrical.—The *Post* correspondent wonders that she alone is left to puff *Master Paine's* performance. But with less penetration than would qualify a *Sybil*, she might discover the cause. Curiosity drew hundreds to witness the rare powers of the youth. But the charm of *novelty* cannot last forever; and the attainments of a boy of fourteen cannot be expected to attract in the maturer judgment of twenty. Master P. cannot always shine as an extraordinary *youth*. Age will strip him of his early and unripened honours. He is in fact already past the

acme of his green and evanescent laurels. Sadly deficient in two great requisites for heroic tragidy, figure and voice, it is quite time he had abandoned the line of characters he has appeared in, and assumed others more adapted to his qualifications. It is not to see master Payne merely that the theatre is attended—not to see the declamation of an effeminate lad, however brilliant his imagination and profound his judgment—but it is to see the noble *Zaphna*, (in the tragedy of *Mahomet*) or the brave and intrepid *Rolla*, personified as nearly as possible, that we frequent the stage. Mr. P. is unquestionably, or at least has been, a matchless and surprising *boy*—but he is as certainly very passable as a *man*. Who that has seen *Cooper's Hamlet*, "could on that fair mountain leave to feed," and relish the performance of his successor? Would not the advice of the Jewish prophet to his disgraced messengers be useful to our young Roscius? If he would retire from the thespian walks a short time, and "tarry at Jericho till his beard had grown," we think he would find, in the event, his own advantage and the public gratification. He would not wear our his already waning bays; and might return in manly vigour to sustain the weighty and interesting parts which he has hitherto, for want of limbs and lungs, so feebly represented.

MISCELLANEOUS ARTICLES.

Character of a Whig, such as he ought to be.
(By the late Doctor Franklin.)

THE whig lives in every state, but wishes to live only in a FREE state. He claims no right in himself, but what he is willing to give to his neighbour. He is not listed in sects by sounds, nor kept in them by prejudices; his mind is not contracted by systems, nor sacred bigots; it is open to God and nature; he is

not attached to PERSON or FACTION, but to THINGS, to JUSTICE, to LIBERTY, to VIRTUE, and to his COUNTRY.—He adheres to men *who adhere to these;* and adheres to them *no longer than they adher to these.* With like contempt of PROMISES and MENACES, unawed by power, he is attached to these. Not lurking as a drone, to reap what others sow, he cheerfully acts his part in society; he does what he can; he endeavours within his sphere to promote the general welfare. No matter what you call him—what his rank, his profession, or the title of his religion—*this is a whig.*

Effective Preaching.

A PREACHER of uncommon celebrity for his vociferation, was one day preaching a sermon for an infirmary, and to effect his purpose, observed, that "no man could possibly be prevented from bestowing liberally, but by distressed circumstances. Whoever, therefore, (he added) shrinks from his duty on this occasion, must inevitably be concluded to be *in debt.*" The consequence was, a plentiful contribution.

At another time, being employed in a similar case—"Methinks (said he) I hear some of you excuse yourselves by alleging the sums you intend to bequeath to charitable institutions at your death. I am glad to hear it; but in the mean time, the poor must not starve in expectation of your liberality; and we shall think ourselves in duty bound to offer up our most devout supplications to the Father of Mercies, that he would be pleased, as soon as possible, *to take you to himself* for *their* benefit." The audience were terrified into charity; and the effect was answerable to the most sanguine wishes of the preacher.

Plutarch imputes the ceasing of many of the oricles, to the world's being thinner peopled at that time than formerly.—"The Gods, (says he,) would not deign to use so many interpreters of their wills to so small a handful of people."

THEOPHILANTHROPIST,

No. 5.....May, 1810.

"Slave to no sect, who takes no private road,
"But looks through Nature up to Nature's God."—Pope.

LETTER III.

ON NATURAL EVILS.

BY SOAME JENYNS.

[*Continued from page* 127.]

The human mind can comprehend but a very small part of the great and astonishing whole; for any thing we know, the sufferings (and perhaps the crimes producing those sufferings) of the inhabitants of this terrestrial globe may some way or other affect those of the most distant planet, and the whole animal world may be connected by some principle as general as that of attraction in the corporeal, and so the miseries of particular beings be some way necessary to the happiness of the whole. How these things operate is indeed to us quite inconceivable; but that they do operate in some such extensive manner, is far, I think, from improbable.

All ages and nations seem to have had confused notions of the merits of sufferings abstracted from their tendency to any visible good, and have paid the highest honours to those who have voluntarily endured them, as to their common benefactors.

Many in christian countries have formerly been sainted for long fasting, for whipping or tormenting themselves, for sitting whole years in uneasy postures, or exposing themselves to the inclemency of the weather on the tops of pillars. Many at this day in the East are almost deified for loading themselves with heavy chains, bending under burthens, or confining themselves in chairs stuck round with pointed nails. Now, if these notions are not totally devoid of all reason and common sense, they can be founded on no other principle than this, of the necessity of pain to produce happiness, which seems another weighty instance of the probability of this ancient and universal opinion, though the reasons for it are forgot or unknown, and the practices derived from it big with the most absurd and ridiculous superstitions.*

One cause, I think, from which many of our severest sufferings may be derived, may be discovered by analogical reasoning, that is, by assimilating those things which are not objects of our understandings, to others which lie within their reach. Man is one link of that vast chain, descending by insensible degrees from infinite perfection to absolute nothing. As there are many thousands below him, so must there be many more above him. If we look downwards, we see innumerable species of inferior beings, whose happiness and lives are dependent on his will; we see him cloathed by their spoils, and fed by their miseries and destruction, enslaving some, tormenting others, and murdering millions for his luxury or diversion; is it not therefore analogous and highly probable, that the happiness and life of man should be equally dependent on the wills of his superiors? As we receive great part of our pleasures, and even subsistence, from the sufferings and deaths of lower animals, may not these superior beings do the same from ours, and that by ways as far above the

* These customs undoubtedly originated in the most savage superstition; in the setting up of barbarous divinities, whose anger, it was supposed, might be appeased by vicarious sufferings; and christians have improved upon the idea, by immolating to the vengeance of their God, the third person of their trinity.—EDITORS.

reach of the most exalted human understandings, as the means by which we receive our benefits are above the capacities of the meanest creatures destined for our service? The fundamental error in all our reasonings on this subject, is that of placing ourselves wrong in that presumptuous climax of Beast, Man, and God; from whence, as we suppose falsely, that there is nothing above us except the Supreme Being, we foolishly conclude that all the evils we labour under must be derived immediately from his omnipotent hand: whereas there may be numberless intermediate beings, who have power to deceive, torment, or destroy us, for the ends only of their own pleasure or utility, who may be vested with the same privileges over their inferiors, and as much benefited by the use of them, as ourselves. In what manner these benefits accrue to them, it is impossible for us to conceive; but that impossibility lessens not the probability of this conjecture, which by analogy is so strongly confirmed.

Should you, Sir, have been lately employed in reading some of those sublime authors, who, from pride and ignorance, delight to puff up the dignity of human nature, the notions here advanced may appear to you absurd and incredible, because inconsistent with that imaginary dignity; and you may object, that it is impossible that God should suffer innocence to be thus afflicted, and reason thus deceived; that though he may permit animals made solely for the use of man to be thus abused for his convenience or recreation; yet that man himself, the sole possessor of reason, the lord of this terrestrial globe, his own ambassador, vicegerent, and similitude, should be thus dependent on the will of others, must be utterly inconsistent with the divine wisdom and justice. But pray, Sir, what does all this prove, but the importance of a man to himself? Is not the justice of God as much concerned to preserve the happiness of the meanest insect which he has called into being, as of the greatest man that ever lived? Are not all creatures we see made subservient to each other's uses? And what is there in man that he should only be exempted from this common fate of all created beings? The superiority of man to that of other terrestrial animals is as inconsiderable, in

proportion to the immense plan of universal existence, as the difference of climate between the north and south end of the paper I now write upon, with regard to the heat and distance of the sun. There is nothing leads us into so many errors concerning the works and designs of Providence, as that foolish vanity that can persuade such insignificant creatures that all things were made for their service; from whence they ridiculously set up utility to themselves as the standard of good, and conclude every thing to be evil which appears injurious to them or their purposes. As well might a nest of ants imagine this globe of earth created only for them to cast up into hillocks, and cloathed with grain and herbage for their sustenance; then accuse their creator for permitting spades to destroy them, and ploughs to lay waste their habitations; the inconveniences of which they feel, but are utterly unable to comprehend their uses, as well as the relations they themselves bear to superior beings.

It is surprising that none of those philosophers, who were drove to the supposition of two first causes, and many other absurdities, to account for the origin of evil, should not rather have chosen to impute it to the ministration of intermediate beings; and when they saw the happiness of all inferior animals dependent on our wills, should not have concluded, that the good order and well-being of the universe might require that ours should be as dependent on the wills of superior beings, accountable like ourselves to one common lord and father of all things. This is the more wonderful, because the existence and influence of such beings has been an article in the creed of all religions that have ever appeared in the world. In the beautiful system of the Pagan theology, their sylvan and household deities, their nymphs, satyrs and fawns, were of this kind. All the barbarous nations that have ever been discovered, have been found to believe and adore intermediate spiritual beings, both good and evil. The Jewish religion not only confirms the belief of their existence, but of their tempting, deceiving, and tormenting mankind; and the whole system of christianity is erected entirely on this foundation.

Thus, Sir, you see the good order of the whole, and the happiness it receives from a proper subordination, will sufficiently account for the sufferings of individuals; and all such should be considered but as the necessary taxes which every member of this great republic of the universe is obliged to pay towards the support of the community. It is no derogation from the divine goodness that these taxes are not always imposed equally in the present state of things; because, as every individual is but a part of the great whole, so is the present state but a part of a long, or perhaps an eternal succession of others; and, like a single day in the natural life, has reference to many more, both past and to come. It is but as a page in a voluminous account, from which no judgment can be formed on the state of the whole; but of this we may be assured, that the balance will some time or other be settled with justice and impartiality. The certainty, therefore, of a future state, in which we, and indeed all creatures endued with sensation, shall somehow or other exist, seems (if all our notions of justice are not erroneous) as demonstrable as the justice of their creator; for if he is just, all such creatures must have their account of happiness and misery somewhere adjusted with equity, and all creatures capable of virtue and vice must, according to their behaviour, receive rewards and punishments; and, to render these punishments consistent with infinite goodness, they must not only be proportioned to their crimes, but also some way necessary to universal good; for no creatures can be called out of their primitive nothing by an all-wise and benevolent creator, to be losers by their existence, or to be made miserable for no beneficial end, even by their own misbehaviour; so that all future misery, as well as present, must be subservient to happiness, or otherwise infinite power, joined with infinite goodness, would have prevented both vice and punishment.

For this reason, amongst all the short sighted conjectures of man into the dispensations of Providence and a future state, the ancient doctrine of transmigration seems the most rational and most consistent with his wisdom and goodness; as by it all the unequal dispensations of things so necessary in one life may be

set right in another, and all creatures serve the highest and lowest, the most eligible and most burthensome offices of life, by an equitable kind of rotation; by which means their rewards and punishments may not only be well proportioned to their behaviour, but also subservient towards carrying on the business of the universe, and thus at the same time answer the purposes both of justice and utility. But the pride of man will not suffer us to treat this subject with the seriousness it deserves; but rejects as both impious and ridiculous every supposition of inferior creatures ever arriving at its own imaginary dignity, allowing at the same time the probability of human nature being exalted to the angelic, a much wider and more extraordinary transition, but yet such a one as may probably be the natural consequence, as well as the reward of a virtuous life; nor is it less likely that our vices may debase us to the servile condition of inferior animals, in whose forms we may be severely punished for the injuries we have done to mankind when amongst them, and be obliged in some measure to repair them, by performing the drudgeries tyrannically imposed upon us for their service.

From what has been said, I think it plainly appears that numberless evils do actually exist, which could not have been excluded from the works of infinite goodness even by infinite power; and from hence it may be concluded, that there are none which could; but that God has exerted all his omnipotence to introduce all possible happiness, and as far as the imperfection of created things would permit, to exclude all misery, that is, all natural evil, from the universal system; which, notwithstanding, will introduce itself in many circumstances, even in opposition to infinite power.

The origin of moral evil lies much deeper, and I will venture to assert has never yet been fathomed by the short line of human understanding. That I shall be able to reach it, I have by no means the vanity to imagine; but, laying aside all preconceived opinions and systematical prejudice, I will in my next endeavour to come as near it as lies in the power of,

Sir, &c.

LETTER IV

ON MORAL EVIL.

SIR,

I MUST now leave that plain and easy road through which I have hitherto conducted you, and carry you through unfrequented paths, and ways untrodden by philosophic feet. Already, I think, the existence of natural evil has been sufficiently accounted for, without any derogation from the power, wisdom, or goodness of God. What next remains to be cleared up is the origin of moral evil; which, consistently with the same divine attributes, I have never seen accounted for by any author, ancient or modern, in a manner that could give tolerable satisfaction to a rational enquirer. Nor indeed can this be ever effectually performed, without at the same time taking into consideration all those most abstruse speculations concerning the nature of virtue, free-will, fate, grace, and predestination, the debates of ages, and matter of innumerable folios. To attempt this, therefore, in the compass of a letter, would be the highest presumption, did not I well know the clear and ready comprehension of the person to whom it is addressed, and also, that the most difficult of these kinds of disquisitions are usually better explained in a few lines, than by a thousand pages.

In order, therefore, to find out the true origin of moral evil, it will be necessary, in the first place, to inquire into its nature and essence, or what it is that constitutes one action evil and another good. Various have been the opinions of various authors on this criterion of virtue; and this variety has rendered that doubtful, which must otherwise have been clear and manifest to the meanest capacity. Some indeed have denied that there is any such thing, because different ages and nations have entertained different sentiments concerning it; but this is

just as reasonable as to assert that there are neither Sun, Moon, nor Stars, because astronomers have supported different systems of the motions and magnitudes of these celestial bodies. Some have placed it in conformity to truth, some to the fitness of things, and others to the will of God. But all this is merely superficial; they resolve us not why truth, or the fitness of things, are either eligible or obligatory, or why God should require us to act in one manner rather than another. The true reason of which can possibly be no other than this, because some actions produce happiness, and others misery; so that all moral good and evil are nothing more than the production of natural. This alone it is that makes truth preferable to falsehood, this that determines the fitness of things, and this that induces God to command some actions and forbid others. They who extol the truth, beauty, and harmony of virtue, exclusive of its consequences, deal but in pompous nonsense; and they who would persuade us that good and evil are things indifferent, depending wholly on the will of God, do but confound the nature of things, as well as all our notions of God himself, by representing him capable of willing contradictions; that is, that we should be, and be happy, and at the same time that we should torment and destroy each other; for injuries cannot be made benefits, pain cannot be made pleasure, and, consequently, vice cannot be made virtue by any power whatever. It is the consequences therefore of all human actions that must stamp their value. So far as the general practice of any action tends to produce good, and introduce happiness into the world, so far we may pronounce it virtuous; so much evil as it occasions, such is the degree of vice it contains. I say, the general practice, because we must always remember in judging by this rule, to apply it only to the general species of actions, and not to particular actions; for the infinite wisdom of God, desirous to set bounds to the destructive consequences which must otherwise have followed from the depravity of mankind, has so wonderfully contrived the nature of things, that our most vitious actions may sometimes accidentally and collaterally produce good. Thus, for instance, robbery may disperse useless hoards to the benefit of the public;

Adultery may bring heirs, and good humour too, into many families, where they would otherwise have been wanting; and murder free the world from tyrants and oppressors. Luxury maintains its thousands, and vanity its ten thousands. Superstition and arbitrary power contribute to the grandeur of many nations, and the liberties of others are preserved by the perpetual contentions of avarice, knavery, selfishness and ambition: and thus the worst of vices and the worst of men are often compelled by Providence to serve the most beneficial purposes, contrary to their own malevolent tendencies and inclinations; and thus private vices become public benefits by the force only of accidental circumstances. But this impeaches not the truth of the criterion of virtue before mentioned, the only solid foundation on which any true system of ethics can be built, the only plain, simple, and uniform rule by which we can pass any judgment on our actions; but by this we may be enabled, not only to determine which are good, and which are evil, but almost mathematically to demonstrate the proportion of virtue or vice which belongs to each, by comparing them with the degrees of happiness or misery which they occasion. But though the production of happiness is the essence of virtue, it is by no means the end: the great end is the probation of mankind, or the giving them an opportunity of exalting or degrading themselves in another state by their behaviour in the present. And thus indeed it answers two most important purposes; those are, the conservation of our happiness, and the test of our obedience; for had not such a test seemed necessary to God's infinite wisdom, and productive of universal good, he would never have permitted the happiness of man, even in this life, to have depended on so precarious a tenure, as their mutual good behaviour to each other. For it is observable, that he who best knows our formation, has trusted no one thing of importance to our reason or virtue; he trusts only to our appetites for the support of the individual, and the continuance of our species; to our vanity, or compassion, for our bounty to others; and to our fears, for the preservation of ourselves; often to our vices for the support of government, and sometimes

to our follies for the preservation of our religion. But since some test of our obedience was necessary, nothing sure could have been commanded for that end so fit and proper, and at the same time so useful, as the practice of virtue; nothing have been so justly rewarded with happiness, as the production of happiness in conformity to the will of God. It is this conformity alone which adds merit to virtue, and constitutes the essential difference between morality and religion. Morality obliges men to live honestly and soberly, because such behaviour is most conducive to public happiness, and consequently to their own; religion, to pursue the same course, because conformable to the will of the creator. Morality induces them to embrace virtue from prudential considerations; religion, from those of gratitude and obedience. Morality, therefore, entirely abstracted from religion, can have nothing meritorious in it; it being but wisdom, prudence, or good economy, which, like health, beauty, or riches, are rather obligations conferred upon us by God, than merits in us towards him; for though we may be justly punished for injuring ourselves, we can claim no reward for self-preservation; as suicide deserves punishment and infamy, but a man deserves no reward or honours for not being guilty of it. This I take to be the meaning of all those passages in our scriptures in which works are represented to have no merit without faith; that is, not without believing in historical facts, in creeds, and articles, but without being done in pursuance of our belief in God, and in obedience to his commands.* And now having mention-

* What was that faith, which the author of the christian religion indispensably required in all his disciples? It could not be a literal and implicit belief of the divine inspiration of all the books of the Old Testament; and consequently of all the history, chronology, geography, and philosophy contained in them; because to these the Jews, who rejected it, adhered with the most superstitious exactness: it could not be the same kind of belief in the writings of the New Testament, because these in his life-time had no existence: much less could it consist in a blind assent to the numberless explanations of these books, and least of all in the belief of creeds, articles, and theological systems founded on such explanations, for all these were the productions of later ages.

ed scriptute, I cannot omit observing, that the christian is the only religious or moral institution in the world that ever set in a right light these two material points, the essence and the end of virtue; that ever founded the one in the production of happiness, that is, in universal benevolence, or, in their language,* charity to all men; the other, in the probation of man, and his obedience to the creator. Sublime and magnificent as was the philosophy of the ancients, all their moral systems were deficient in these two important articles. They were all built on the sandy foundations of the innate beauty of virtue, or enthusiastic patriotism; and their great point in view was the contemptible reward of human glory; foundations which were by no means able to support the magnificent structures which they erected upon them; for the beauty of virtue, independent of its effects, is unmeaning nonsense: patriotism which injures mankind in general for the sake of a particular country, is but a more extended selfishness, and really criminal; and all human glory but a mean and ridiculous delusion.

It must therefore have been this, and this alone; a sincere belief in the divine authority of his mission, and a constant practice of all moral duties, from a sense of their being agreeable to his commands.

* That is, the authors of the Bible.—EDITORS.

[*To be continued, see page* 201.]

REMARKS

On some passages in the preceding Enquiry into the nature and origin of Moral Evil.

ALTHOUGH Mr. Jenyns has, with great ingenuity and truth, dissected and exposed religious prejudices and errors, still, in our opinion, his peculiar situation as a member of the British parliament has, in some instances, caused him to depart from that candour and correctness, which a philosopher ought upon all occasions to observe. Whilst he reasons down superstition, he seems inclined to erect upon its ruins the more detestable scourge to the peace and happiness of man, hypocrisy. Philosophy, to be entirely pure, must be free from all prepossessions, and divested of every motive of self-interest. The distinction he makes between christianity and the religious systems of the ancients appears to us fanciful and unwarranted. In fact, it is the common cant of hypocrites, who neither take the trouble to investigate, or care, whether it be true or false. It is an insult to reason, which ignorance, covered with the cloak of piety, admires, and which learning, from sinister motives, encourages.

We feel no disposition to depreciate the morality of the New Testament, but we can see in it no new morality. Moral virtue must, as we conceive, have been the same in all ages, and productive of similar effects. It is undoubtedly a solecism in language to talk of "virtue independent of its effects," and we therefore presume that the ancients entertained no such idea.

How the merit of a virtuous action done under a conviction of its being in conformity to the will of God, as registered in a book, containing many monstrous absurdities, should exceed that of the same action performed under a consciousness of its being agreeable to the will of God, as imprinted upon the hearts of all mankind by the author of nature, we are unable to perceive. Neither do we

discern the merit of faith in things contrary to, or above the comprehension of, reason; or indeed that there is any merit in faith at all. When sufficient evidence of the truth of a proposition is exhibited to the mind, it assents of course, and if the evidence be insufficient, it consequently dissents; there cannot, therefore, be the least merit in faith, or demerit in the want of it. The attempt to erect this accommodating, passive principle, so convenient to hypocrites, and those whose interest it is to arrogate control over the consciences of men, into a virtue, has done infinite injury to the morals and happiness of mankind.

As to charity, although it is inculcated in some parts of the christian system, there are others which justify persecution. Taking the Old and New Testaments together, (and christians are bound to believe the whole,) every candid, unprejudiced mind must admit that it claims no particular excellence on the score of charity. Putting the text out of the question, and testing it by its effects, the surest means of proving the superiority of any religion, and in vain shall we look for that general practice of charity, and good will to all men, which its admirers pretend it is calculated to inspire. Passing over the vindictive and bloody massacres of the Jews, under pretext of reforming the religion of other nations, for which they impiously alleged in justification the commands of the God of mercies, and taking up the more mild and peaceable doctrine of the gospel, we shall find a want of charity even in the pretended order for its promulgation. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is *baptised* shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mathew, xvi. 16. As no believer can do these things, no man, whatever his pretensions may be, can be a sincere believer in the truth of the gospel. Again, its professors are taught to believe that "there is no other name given under heaven, among men,

whereby we can be saved, but in and through the name of Jesus Christ." And each partisan of the numerous sects into which it is divided, is led to suppose that his alone is the right way, that his is the true, and only acceptable mode of worshipping God, and that all others are travelling the broad road to destruction; in short, that all others are the enemies of God, and the true religion. Does this tend to harmonize mankind? Has it not tended to make man an enemy to his fellow man? Has it not produced wars, devastation and murders?—Let history tell.

We shall now quote sundry passages from the writings of moral philosophers, who had no pretensions to christianity, by which it will be seen whether they made so much account of "human glory" as Mr. Jenyns asserts, and whether "benevolence or charity to all men," was not as forcibly enjoined by them, as by the author of the christian religion. Our motives in so doing, as before stated, are not, by an invidious comparison, to endeavour to bring christianity into disrepute, but to shew the propriety of exercising that charity which is inculcated in it, and which, if duly practised, would check those intolerant prejudices, the offspring of ignorance and superstition, that have metamorphosed religion into a blind faith in creeds and ceremonies, disgraceful to the dignity of man; the enforcement of which has been productive of innumerable evils. Impudent empirics have thereby taken the helm from wisdom, and, aided by hypocrisy and folly, triumphed over talents, science and common sense.

Two of the most important texts in the gospel are contemned and overlooked, because they militate against the partial views of sectarian leaders. A rigid sectarian preacher, in treating upon one of these texts, would find himself completely out of his element.

According to these sapient teachers, Socrates, Seneca, Cato, Cicero, and such like worthies of antiquity, the greatest ornaments of human nature, must be eternally damned, because not initiated into their mysteries. If religion were placed upon its true basis, moral virtue, independent of faith, except in God,

and a future state of existence, it would cease to be made a trade of; hypocrisy, the grave of honour, the bane of human felicity, would be banished the earth; the pride of religious faith would be converted into the dignified pride of well-doing; and mankind would become more honest, and more happy.

The passages before alluded to, are as follow: "The Gentiles, who have not the law, do by nature the things contained in the law." Romans, ii. 14.

"God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him." Acts, x. 34.

We shall now see what these Gentiles, or moral heathen, have to say for themselves.

"As for the soul, which is an invisible being, that goes to a place like itself, marvellous, pure, and invisible, in the infernal world; and returns to a God full of goodness and wisdom, which I hope will be the fate of my soul in a minute, if it please God. Shall a soul of this nature, and created with all these advantages, be dissipated and annihilated, as soon as it parts from the body;—I'll tell you rather what will come to pass, and what we ought to believe steadily. If the soul retain its purity without any mixture of filth from the body, as having entertained no voluntary correspondence with it; but on the contrary, having always avoided it, and recollected itself within itself, in continual meditations; that is, in studying the true philosophy, and effectually learning to die, for philosophy is a preparation to death: I say, if the soul departs in this condition, it repairs to a being like itself, a being that's divine, immortal, and full of wisdom, in which, it enjoys an inexpressible felicity, and being freed from its errors, its ignorance, its fears, its amours, that tyrannized over it, and all the other evils pertaining to human nature: and as 'tis said of those who have been initiated in holy mysteries, it truly passes a whole course of eternity with the gods. Ought not this to be the matter of our belief?

But if the soul depart full of uncleanness and impurity, as having been all along mingled with the body, always employed in

its service, always possessed by the love of it, wheedled and charmed by its pleasures and lusts; insomuch that it believed there was nothing real or true beyond what is corporeal; what may be seen, touched, drank, or eaten, or what is the object of carnal pleasure: that it hated, dreaded, and avoided what the eyes of the body could not descry, and all that is intelligible, and can only be enjoyed by philosophy: Do you think, I say, that a soul in this condition can depart pure and simple from the body? That is impossible. On the contrary, it departs stained with corporeal pollution, which was rendered natural to it by its continual commerce and too intimate union with the body, at a time when it was its constant companion, and was still employed in serving and gratifying it.

This pollution is a gross, heavy, earthy and visible mass; and the soul loaded with such a weight, is dragged into that visible place, not only by the weight, but by its own dreading the light and the invisible place; and as we commonly say, it wanders in the church yards round the tombs,* where dark phantoms and apparitions are often seen; such as those souls that did not depart the body in purity, or simplicity, but polluted with that earthy and visible matter that makes them degenerate into a visible form."—*Plato, on the immortality of the soul, written 370 years before Christ.*

"Consider the emptiness and vanity of applause, and how undistinguishing is the judgement of those who are to bestow it, and to what narrow limits it is confined. For this whole globe is comparatively but a mere point, and how small a portion of it is inhabited! and of these inhabitants, how small a number of them, and how contemptible a set of creatures they are, upon whom you must be dependantfor your applause!

* Plato here speaks of the impure spirits that dwelt among the tombs in church-yards, such as are mentioned in the gospel, Matthew viii. 28. Mark, v. 2. Luke, viii. 26th, which wandered night and day round the tombs and upon the mountains. He alleges they were corrupt and polluted souls which bore the pollution they had contracted by sin, in plunging themselves too deep in matter.

"Remember therefore to retire into this little recess in your own bosom; and above all things, do not distract your thoughts, nor be too intent on any worldly pursuits, but preserve your freedom, and consider things as a man of spirit, as a member of society, as a creature destined to mortality."—*Meditations of Marcus A. Antoninus.*

"Let me then persevere in the noble art in which I have been instructed, acquiesce in it, and be happy. And let me spend the remainder of my life as one who has committed, with entire resignation, the whole management of his affairs to the will of the Gods; nor let me be either a tyrant or a slave to any man living."—*ibid.*

"You are just going out of the world, and have not yet learned a true simplicity of conduct, nor to live undisturbed by passions or desires; nor are you yet convinced that you are not obnoxious to any injuries from without; you have not yet learned universal benevolence, nor that true wisdom consists in acting upon all occasions with justice and integrity."—*ibid.*

"It is the peculiar excellence of man to love even those who have offended him. This you will be disposed to do, if you reflect that the offender is allied to you; that he did it through ignorance, and, perhaps, involuntarily; and, moreover that you will both soon go peaceable to your graves. But above all, consider, that he has not really injured you, as he could not render your mind, or governing part, the worse by his offence."—*ibid.*

"A man may be more expert than you in the gymnastic exercises; be it so; yet he is not superior to you in the social virtues; in generosity, in modesty, in patience under the accidents of life, or lenity towards the foibles of mankind."—*ibid.*

" Whoever then, through moderation and constancy, is at rest in his mind, and in calm possession of himself, so as neither to pine with care, nor be dejected with fear, neither to be inflamed with desire, nor dissolved by extravagant joy, such an one, is the very wise man we enquire after, the happy man: To whom nothing in this life seems so intolerable as to depress him; nothing so exquisite as to transport him. For what is there in this life that can appear great to him, who has acquainted himself with eternity, and the utmost extent of the universe? For what is there in human knowledge, or the short span of this life, that can appear great to a wise man? whose mind is always so upon its guard, that nothing can befall him unforeseen, nothing unexpected, nothing new. Such an one takes so exact a survey on all sides of him, that he always knows how to dispose of himself without anxiety, or any care about this world, and entertains every accident that befalls him with a becoming calmness. Whoever conducts himself in this manner, will be void of grief, and every other perturbation. And a mind free from these, renders men completely happy: whereas a mind disordered and drawn off from right and unerring reason, loses at once, not only its resolution, but its health. Therefore the thoughts and declarations of the Peripateticks are soft and effeminate, for they say that the mind must necessarily be agitated, but confine it within a certain degree. And do you set bounds to vice? what! is not every disobedience to reason a vice? doth not reason sufficiently declare, that there is no real good which you should ardently desire, or the possession of which should transport you: or any evil that should dispirit you, or such, that the suspicion of it should distract you: and that all these things assume too melancholy, or too chearful an appearance through our own error? But if fools find this error lessened by time, so that though the cause remains the same, they are not in the same manner, after some time, that they were at first affected; a wise man ought not to be influenced at all by it. But what are those degrees we are to limit by it? Let us fix these degrees in

grief, a subject much canvassed. Fannius writes that P. Rutilius took it much to heart, that his brother was refused the consulate: but he seems to have been too much affected by it; for it was the occasion of his death: he ought therefore to have borne it with more moderation. But let us suppose, that whilst he bore this with moderation, the death of his children had intervened; here would have started a fresh grief, which admitting it to be moderate in itself, yet still it was a great addition to the other. Now to these let us add some acute pains of body, the loss of his fortunes, blindness, banishment; supposing then each misfortune to occasion an additional grief, the whole would be insupportable.

"The man who sets bounds to vice, acts like one who should throw himself headlong from *Leucate*, persuaded he could stop himself whenever he pleased. Now as that is impossible, so a perturbed and disordered mind cannot refrain itself, and stop where it pleases. Certainly whatever is bad in its increase, is bad in its birth: Now grief, and all other perturbations are doubtless baneful in their progress, and have therefore no small share of infection at the beginning: for they go on of themselves when once they depart from reason, for every weakness is self-indulgent, and indiscreetly launches out, and doth not know where to stop. Wherefore the difference is small betwixt approving of moderate perturbations of mind and moderate injustice, moderate intemperance. For whoever prescribes bounds to vice, admits of a part of it, which, as it is odious of itself, becomes the more so as it stands on slippery ground, and being once set forward, slides headlong, and cannot by any means be stopt."—*Cicero's Tusculan Disputations.*

"If what the philosophers say be true, that all men's actions proceed from one source: that, as they assent, from a persuasion that a thing is so, and dissent, from a persuasion that it is not; and suspend their judgement, from a persuasion that it is uncertain; so likewise, they exert their pursuits, from a persuasion that such a thing is for their advantage; and it is impossible to

" Do not an ill thing, either in company, or alone; but of all respect yourself first; that is: *first pay the duty which is due to yourself, to your honour and to your conscience; nor let any foreign regard make you deviate from this faith.*"

" Be just in word and deed."

" Suffer not yourself to get a habit of acting imprudently in any thing."

" Remember that it is the certain lot of all men once to die."

" Let not the words, or actions of any man impose on you so far, as to make you either say or do any thing to your own prejudice or disadvantage."

" Consider well what you are about, before you put it into actual execution, lest you betray your folly: for fools only speak and act without reflection.

" Meddle with nothing that will give you pain, when once it is past."

" Attempt nothing which you do not perfectly understand; but learn every thing that is absolutely necessary."

Neglect not the health of your body; but observe a medium in your food, your drink, and your recreations."

" Let your diet be pure, but not delicate."

" Do nothing to create the envy of those you converse with.

" Be liberal, but not profuse; moderation is best in all things.

"Presume not to sleep till you have thrice ran over the actions of the past day.——Examine yourself, Where have I been?——What have I done? Have I omitted any good action?—Then weigh all, and correct yourself for what you have done amiss, and rejoice in what you have done well."

THE CONCLUSION.

"This ought to be your daily task, your constant meditation and study, in this you ought to take delight; for it will lead you to the paths of divine virtue."—*Precepts of Pythagoras, who died 497 years before Christ.*

Now, if there be any thing in religion, not contained in the foregoing extracts, we can see no possible reason for desiring to become acquainted with it; because we are convinced that it must consist in the performance of some stupid ceremony, such as *baptism;* or in faith in speculative points, contrary to, or above the comprehension of reason, which an honest man can never assent to; consequently tending to divide mankind into parties, to cherish pride, and promote ill will and animosities, destructive to true religion, and the repose of man. Finally we confidently assert that there is not a single virtue set forth in the Christian system, that is not to be found in the writings of the ancient philosophers, even that (so much boasted of, but little practised) of doing good to, if not loving, our enemies.—EDITORS.

MORALITY OF MAHOMETANISM.

[*Continued from page* 136.]

*Extracts from the Koran, arranged under alphabetical heads.**

ALMS.

Observe the stated times of prayer, and pay your legal alms,† and bow down yourselves with those who bow down. Will ye command men to do justice, and forget your own souls? Yet ye read the book of the law; do ye not therefore understand? Chap. ii. Vol. i. p. 9.

Be constant in prayer and give alms; and what good ye have sent before for your souls, ye shall find it with God; surely God seeth that which ye do. c. 2, v. 1, p. 22.

* The references are to the London editions of Sale's translation, of which there are two whose pages correspond.

† What is to be understood by these legal alms which are thus referred to, is explained by the following passage in Sale's Preliminary Discourse. "Alms, according to the prescriptions of the Mohammedan law, are to be given of five things; 1. Of cattle, that is to say, of camels, kine, and of sheep. 2. Of money. 3. Of corn. 4. Of fruits, viz. dates and raisons; and 5. Of wares sold. Of each of these a certain portion is to be given in alms, being usually one part in forty, or two and a half *per cent.* of the value. But no alms are due for them, unless they amount to a certain quantity or number; nor until a man has been in possession of them eleven months, he not being obliged to give alms thereout before the twelfth month is begun: nor are alms due for cattle employed in tilling the ground, or in carrying burdens. In some cases, a much larger portion than the before mentioned, is reckoned due for alms: thus, of what is gotten out of mines, or the sea, or by what art or profession, over and above what is sufficient for the reasonable support of a man's family, and especially where there is a mixture, or suspicion of unjust gain, a fifth part ought to be given in alms. Moreover at the end of the fast of Ramadan, every moslem is obliged to give in alms for himself, and for every one of his family, if he has any, a measure of wheat, barley, dates, rice, or other provisions, commonly eaten."

They will ask thee what they shall bestow in alms; answer, Whatever good which ye bestow, let it be given to parents and kindred, and orphans, and the poor, and the stranger. c. ii. v. 1. p. 38.

O true believers, give alms of that which ye have bestowed on you, before the day cometh wherein there shall be no merchandizing, nor friendship, nor intercession. c. ii. v. 1. p. 47.

O true believers, make not your alms of none effect by reproaching or mischief, as he who layeth out what he hath to appear unto men to give alms, and believeth not in God and the last day. The likeness of such a one is as a flint covered with earth, on which a violent rain falleth, and leaveth it hard. They cannot prosper in any thing which they have gained, for God directeth not the unbelieving people. c. ii. v. 1. p. 50.

O true believers, bestow alms of the good things which ye have gained, and of that which we have produced for you out of the earth, and chuse not the bad thereof to give it in alms, such as ye would not accept yourselves, otherwise than by connivance: and know that God is rich and worthy to be praised.——And whatever alms ye shall give, or whatever vow ye shall vow, verily, God knoweth it; but the ungodly shall have none to help them. If ye make your alms to appear it is well; but if ye conceal them, and give them unto the poor, this will be better for you, and will atone for your sins: and God is well informed of that which ye do. The direction of them belongeth not unto thee; but God directeth whom he pleaseth. The good that ye shall give in alms, shall redound unto yourselves; and ye shall not give unless out of desire of seeing the face of God. And what good thing ye shall give in alms, it shall be repaid you, and ye shall not be treated unjustly; unto the poor who are wholly employed in fighting for the religion of God, and cannot go to and fro in the earth; whom the ignorant man thinketh rich because of their modesty: thou shalt know them by this mark, they ask not men with importunity; and what good ye shall give in alms, verily God knoweth it. They who distribute alms of their substance night and day, in private and in public, shall have

their reward with their Lord; on them shall no fear come, neither shall they be grieved. c. ii. v. 1. p. 51.

Alms are to be distributed only unto the poor and the needy, and those who are employed in collecting and distributing the same, and unto those whose hearts are reconciled, and for the redemption of captives, and unto those who are in debt, and insolvent, and for the advantage of God's religion, and unto the traveller. This is an ordinance from God: and God is knowing and wise. c. ix. v. 1. p. 251.

Your wealth and your children are only a temptation: but with God is a great reward. Wherefore fear God, as much as ye are able; and hear and obey: and give alms for the good of your souls; for whoso is preserved from the covetousness of his own soul, they shall prosper. If ye lend unto God an acceptable loan, he will double the same unto you, and will forgive you: for God is grateful and long suffering, knowing both what is hidden, and what is divulged; the mighty, the wise. c. lxiv. v. 2. p. 442.

AVARICE, &c.

Woe unto every slanderer, and backbiter: who heapeth up riches, and prepareth the same for the time to come! He thinketh that his riches will render him immortal. By no means. c. civ v. 2. p 509.

BENEFICENCE.

Serve God, and associate no creature with him; and shew kindness unto parents, and relations, and orphans, and the poor, and your neighbour who is of kin to you, and also your neighbour who is a stranger, and to your familiar companion, and the traveller, and the captives whom your right hands shall possess;* for God loveth not the proud or vain-glorious, who are covetous, and recommend covetousness unto men, and conceal that

* The reader is requested to compare this command of the prophet Mahomet with those recorded in the Scriptures of God's *chosen* people, the Jews, respecting captives.

which God of his bounty hath given them; (we have prepared a shameful punishment for the unbelievers;) and who bestow their wealth in charity to be observed of men, and believe not in God, nor in the last day; and whoever hath Satan for a companion, an evil companion hath he. c. iv. v. i. p. 101.

CALUMNY.

God loveth not the speaking ill of any one in public, unless he who is injured call for assistance; and God heareth and knoweth: whether ye publish a good action, or conceal it, or forgive evil, verily God is gracious and powerful. c. iv. v. 1. p. 122.

CHARITY.

These (*i. e.* the just) fulfil their vow, and dread the day, the evil whereof will dispense itself far abroad; and give food unto the poor, and the orphan, and the bondman, for his sake, saying, we feed you for God's sake only: we desire no recompence from you nor any thanks: verily we dread from our Lord, a dismal and calamitous day. Wherefore the Lord shall deliver them from the evil of that day, and shall cast on them brightness of countenance and joy, &c. c. lxxvi. v. 2. p. 474.

It is to free the captive; or to feed in the day of famine, the orphan who is of kin, or the poor man who lieth on the ground. Whoso doeth this, and is one of those who believe and recommend perseverance unto each other, and recommend mercy unto each other; these shall be the companions of the right hand. But they who shall disbelieve our signs, shall be the companions of the left hand: above them shall be arched fire. c. xc. v. 2. p. 498.

Verily the life to come shall be better for thee than this present life: and thy Lord shall give thee a reward wherewith thou shalt be well pleased. Did he not find thee an orphan and hath he not taken care of thee? And did he not find thee wandering in error, and hath he not guided thee unto the truth? And did he

not find thee needy, and hath he not enriched thee? Wherefore oppress not the orphan; neither repulse the beggar: but declare the goodness of thy Lord. c. xciii. v. 2. p. 300.

CIVILITY.

When ye are saluted with a salutation, salute the person with a better salutation, or at least return the same; for God taketh an account of all things. c. iv. v. 1. p. 111.

O true believers, enter not any houses beside your own houses, until ye have asked leave, and have saluted the family thereof: this is better for you; peradventure ye will be admonished. And if ye shall find no person in the houses, yet do not enter them until leave be granted you; and if it be said unto you return back; do you return back. This will be more decent for you; and God knoweth that which ye do. c. xxiv. v. 2. p. 191.

CONVERSATION.

Dost thou not perceive that God knoweth whatever is in heaven and in earth? There is no private discourse among three persons, but he is the fourth of them; nor among five, but he is the sixth of them; neither among a smaller number than this, nor a larger but he is with them, wheresoever they be: and he will declare unto them that which they have done, on the day of resurrection; for God knoweth all things.

O true believers, when ye discourse privily together, discourse not of wickedness, and enmity, and disobedience, toward the apostle; but discourse of justice and piety: and fear God before whom ye shall be assembled. Verily the clandestine discourse of the infidels proceedeth from Satan, that he may grieve the true believers; but there shall be none to hurt them in the least, unless by the permission of God; wherefore in God let the faithful trust. c. lviii. v. 2. p. 424.

COVETOUSNESS AND OPPRESSION.

Moreover man, when his Lord trieth him by prosperity, and honoureth him, and is bounteous unto him, saith my Lord honoureth me: but when he proveth him by afflictions, and withholdeth his provisions from him; he saith my Lord despiseth me. By no means: but ye honour not the orphan, neither do ye excite one another to feed the poor and ye devour the inheritance of the weak, with undistinguishing greediness; and ye love riches, with much affection. By no means should ye do thus. When the earth shall be minutely ground to dust; and thy Lord shall come, and the angels rank by rank; and hell on that day shall be brought nigh: on that day shall man call to remembrance his evil deeds; but how shall remembrance avail him? He shall say would to God that I had heretofore done good works in my lifetime! On that day none shall punish with his punishment; nor shall any bind with his bonds. O thou soul which art at rest return unto thy Lord well pleased with thy reward, and well pleasing unto God: enter among my servants; and enter my paradise. c. lxxxix. v. 2. p. 496.

DEBTS.

Deal not unjustly with others, and ye shall not be dealt with unjustly. If there be any debtor under a difficulty of paying his debt let his creditor wait till it be easy for him to do it; but if ye remit it as alms it will be better for you, if ye knew it. And fear the day wherein ye shall return unto God then shall every soul be paid what it hath gained, and they shall not be treated unjustly. O true believers, when ye bind yourselves one to the other in a debt for a certain time write it down; and let a writer write between you according to justice, and let not the writer refuse writing according to what God hath taught him; but let him write and let him who oweth the debt dictate, and let him fear God his Lord, and not diminish aught thereof. But if he who oweth the debt be foolish or weak or be not able to dictate himself, let his

agent dictate according to equity; and call to witness two witnesses of your neighbouring men; but if there be not two men, let there be a man and two women of those whom ye shall chuse for witnesses: if one of those women should mistake, the other of them will cause her to recollect. And the witnesses shall not refuse whensoever they shall be called. And disdain not to write it down, be it a large debt, or be it a small one, until its time of payment: this will be more just in the sight of God, and more right for bearing witness, and more easy, that ye may not doubt. But if it be a present bargain which ye transact between yourselves, it shall be no crime in you, if ye write it not down. And take witnesses when ye sell one to the other, and let no harm be done to the writer, nor to the the witness; which if ye do, it will surely be injustice in you: and fear God, and God will instruct you, for God knoweth all things, and if ye be on a journey, and find no writer, let pledges be taken: but if one of you trust the other, let him who is trusted return what he is trusted with, and fear God his Lord. And conceal not the testimony, for he who concealeth it, hath surely a wicked heart. God knoweth that which ye do. Whatever is in heaven and on earth is God's: and whether ye manifest that which is in your minds, or conceal it, God will call you to account for it, and will forgive whom he pleaseth, and will punish whom he pleaseth; for God is almighty. c. ii. v. 1. b. 52.

DISSENTIONS.

If two parties of the believers contend with one another, do ye endeavour to compose the matter between them; and if the one of them offer an insult unto the other, fight against that party which offered the insult, until they return to the judgment of God; and if they do return, make peace between them with equity; and act with justice; for God loveth those who act justly.

Verily the true believers are brethren: wherefore reconcile your brethren; and fear God, that ye may obtain mercy. c. xlix v. 2. p. 388.

DIVORCES.

The women who are divorced shall wait concerning themselves three months, and it shall not be lawful for them to conceal that which God hath created in them if they believe in God and the last day; and their husbands will act more justly to bring them back at this time, if they desire a reconciliation. The women ought also to behave towards their husbands in like manner as their husbands should behave towards them, according to what is just: but the men ought to have a superiority over them. God is mighty and wise. Ye may divorce your wives twice; and then either retain them with humanity, or dismiss them with kindness. But it is not lawful for you to take away any thing of what ye have given them, unless both fear that they cannot observe the ordinances of God. And if ye fear that they cannot observe the ordinances of God, it shall be no crime in either of them on account of that for which the wife shall redeem herself. These are the ordinances of God; therefore transgress them not; for whoever transgresseth the ordinances of God, they are unjust doers. But if the husband divorce her a third time, she shall not be lawful for him again, until she marry another husband. But if he also divorce her, it shall be no crime in them, if they return to each other, if they think they can observe the ordinances of God; and these are the ordinances of God, he declareth them to people of understanding. But when ye divorce women, and they have fulfilled their prescribed time, either retain them with humanity, or dismiss them with kindness; and retain them not by violence, so that ye transgress; for he that doth this, surely injureth his own soul. And make not the signs of God a jest; but remember God's favour toward you, and that he hath sent down unto you the book of the Koran, and wisdom, admonishing you thereby; and fear God, and know that God is omniscient. But when ye have divorced your wives, and they have fulfilled their prescribed time, hinder them not from marrying with their husbands, when they have agreed among themselves

according to what is honorable. This is given in admonition unto him among you who believeth in God, and the last day. This is most righeous for you, and most pure. God knoweth, but ye know not. Mothers after they are divorced shall give suck unto their children two full years, to him who desireth the time of giving suck to be compleated; and the father shall be obliged to maintain them and cloath them in the mean time, according to that which shall be reasonable. No person shall be obliged beyond his ability. A mother shall not be compelled to what is unreasonable on account of her child, nor a father on account of his child. And the heir of the father shall be obliged to do in like manner. But if they chuse to wean the child before the end of two years, by common consent, and on mutual consideration, it shall be no crime in them. And if ye have a mind to provide a nurse for your children, it shall be no crime in you, in case ye fully pay what ye offer her, according to that which is just. And fear God, and know that God seeth whatsoever ye do. Such of you as die and leave wives, their wives must wait concerning themselves four months and ten days, and when they shall have fulfilled their term, it shall be no crime in you for that which they shall do with themselves, according to what is reasonable. God well knoweth that which ye do: and it shall be no crime in you, whether ye make public overtures of marriage unto such women, within the said four months and ten days, or whether ye conceal such your designs in your minds. God knoweth that ye will remember them. But make no promise unto them privately, unless ye speak honourable words, and resolve not on the knot of marriage, until the prescribed time be accomplished; and know that God knoweth that which is in your minds, therefore beware of him, and know that God is gracious and merciful. It shall be no crime in you, if ye divorce your wives, so long as ye have not touched them, nor settled any dowry on them. And provide for them (he who is at his ease must provide according to his circumstances, and he who is straitened according to his circumstances) necessaries according to what shall be reasonable. This is a duty incumbent on the righteous. But if ye di-

vorce them before ye have touched them, and ye have already settled a dowry on them, ye shall give them half of what ye have settled, unless they release any part, or he release part in whose hand the knot of marriage is; and if ye release the whole, it will approach nearer unto piety.—And such of you as shall die and leave wives, ought to bequeath their wives a year's maintenance, without putting them out of their houses: but if they go out voluntarily, it shall be no crime in you, for that which they shall do with themselves, according to what shall be reasonable; God is mighty and wise. And unto those who are divorced, a reasonable provision is also due; this is a duty incumbent on those who fear God. c. ii. v. 1. p. 41.

O true believers, when ye marry women who are believers, and afterwards put them away, before ye have touched them, there is no term prescribed you to fulfil toward them after their divorce: but make them a present, and dismiss them freely with an honourable dismission. c. xxxiii. v. 2. p. 280.

Those who divorce their wives, by declaring that they will for the future regard them as their mothers, and afterwards would repair what they have said, shall be obliged to free a captive before they touch one another. This is what ye are warned to perform: and God is well apprized of that which ye do. And whoso findeth not a captive to redeem, shall observe a fast of two consecutive months, before they touch one another. And whoso shall not be able to fast that time shall feed threescore poor men. c. viii. v. 2. p. 423.

O Prophet, when ye divorce women, put them away at their appointed term; and compute the term exactly: and fear God your Lord. Oblige them not to go out of their apartments, neither let them go out, until the term be expired, unless they be guilty of manifest uncleanness. These are the statutes of God: and whoever transgresseth the statutes of God, assuredly injureth his own soul. Thou knowest not whether God will bring something new to pass, which may reconcile them after this. And when they shall have fulfilled their term, either retain them with kindness, or part from them honourably: and take witnes-

ses from among you, men of integrity, and give your testimony as in the presence of God. This admonition is given unto him who believeth in God and the last day: and whoso feareth God, unto him will he grant a happy issue out of all his afflictions; and he will bestow on him an ample provision from whence he expecteth it not: and whoso trusteth in God he will be his sufficient support; for God will surely attain his purpose. c. lxv. v. 2. p. 443.

REMARKS.

It would be impertinent to enlarge on the natural intentions of matrimony: of which, every man's reason, and much more his feelings, give him sufficient information: as it is capable of communicating the highest earthly felicity, so can it be perverted to the greatest extremity of misery. When the ends of entering into an indissoluble engagement, on which the domestic comfort of all the future parts of our lives so intimately depends, are frustrated! no situation can be conceived more intolerable; and it is painful even to think that sufferers in these circumstances should have all their fond expectations, all their social enjoyments, all their peace of mind, ruined beyond redemption! and that the laws which ought to protect the injured, should in these circumstances betray them; and often strengthen the hands of oppression! Divorces by the Christian law are discouraged, except in cases of adultery;* but numberless causes of unhappiness occur, which render the matrimonial state insupportable, that do not offer such a plea to justify separation: and when this union, from whatever causes, becomes grievous—for life is a dreadful term! the apostles replied very naturally—*if the case of the man be so with his wife, it is not good to marry.*†—By the Mohammedan law divorces are allowed to take place between the same persons re-

* Matth. v. 32. xix. 9. Mark x. 11. 12. Luke xvi. 18. 1 Cor. vii. 10. 11.
† Matt. xix. 10.

peatedly: here therefore the facility of separating and coming together again, not only grants the remedy wished for, but grants it to an extreme; and appears to afford too great a latitude to caprice. Perhaps the golden mean may lie between them. For, let whatsoever render it disagreeable for man and wife to live with each other, the sufferer ought to be allowed recourse to an easy remedy;—but if, after separation, they were prohibited the privilege of coming together again on any consideration;* this would cause the motives of parting, to be as carefully weighed, as those of the first connexion. For if a couple found on enquiry, that notwithstanding their discontents, they had a foundation of secret tenderness for each other, which the thoughts of parting discovered, and which started at the undoing of what could not be renewed; the union which ought to subsist, would on such a result of self-examination, receive a fresh cement; while those who ought to part, would be gratified with the opportunity. Many gentle honest hearts would thus be preserved from breaking, many useful lives be prolonged, many a pains-taking person rescued from beggary, and many fortunes snatched from ruin. Those who failed in one adventure, might have the opportunity of trying another with more success; while those, of which there are many, with whom nobody ought to live, would be denied the diabolical pleasure of tormenting others to death, or of involving them in the consequences of ruinous conduct.

This would *indeed* be a law of reasonable liberty.

* Moses prohibited a reunion, if an intervening marriage had taken place. Deut. xiv. 1, &c.

TORPEDO WAR.

Our confidence in the feasibility of annoying an enemy by means of torpedoes, and a thorough persuasion that this mode of warfare would essentially serve, not only the interests of this

country, but the cause of humanity, has induced us to procure the plates attached to Mr. Fulton's work on that subject, with a view of inserting them, with the accompanying explanations. The effects of mechanical operations are easier shewn by an exhibition of the machinery, than by any reasoning on the subject. A careful attention to these plates will enable our readers the better to understand the experiments, which it is expected will shortly be made, in this port, agreeably to an act of congress, appropriating money for that purpose.

Plate I. is a View of the Brig Dorothea, as she was blown up on the 15th of October, 1805.

To convince Mr. Pitt and Lord Melville that a vessel could be destroyed by the explosion of a torpedo under her bottom, a strong built Danish brig, the Dorothea, burthen 200 tons, was anchored in Walmer road, near Deal, and within a mile of Walmer Castle, the then residence of Mr. Pitt. Two boats, each with eight men, commanded by lieutenant Robinson, were put under my direction. I prepared two empty Torpedoes in such a manner, that each was only from two to three pounds specifically heavier than salt water; and I so suspended them, that they hung fifteen feet under water. They were then tied one to each end of a small rope eighty feet long: thus arranged, and the brig drawing twelve feet of water, the 14th day of October was spent in practice. Each boat having a Torpedo in the stern, they started from the shore about a mile above the brig, and rowed down towards her; the uniting line of the Torpedoes being stretched to its full extent, the two boats were distant from each other seventy feet: thus they approached in such a manner, that one boat kept the larboard the other the starboard side of the brig in view. So soon as the connecting line of the Torpedoes passed the buoy of the brig, they were thrown into the water, and carried on by the tide, until the connecting line touched the brig's cable; the tide then drove them under her bottom. The experiment being repeated several times, taught the men

how to act, and proved to my satisfaction that, when properly placed on the tide, the Torpedoes would invariably go under the bottom of the vessel. I then filled one of the Torpedoes with one hundred and eighty pounds of powder, and set its clockwork to eighteen minutes. Every thing being ready, the experiment was announced for the next day, the 15th, at five o'clock in the afternoon. Urgent business had called Mr. Pitt and Lord Melville to London. Admiral Holloway, Sir Sidney Smith, Captain Owen, Capt. Kingston, Colonel Congreve, and the major part of the officers of the fleet under the command of Lord Keath were present: at forty minutes past four the boats rowed towards the brig, and the Torpedoes were thrown into the water the tide carried them, as before described, under the bottom of the brig, where at the expiration of eighteen minutes, the explosion appeared to raise her bodily about six feet; she separated in the middle, and the two ends went down; in twenty seconds, nothing was to be seen of her except floating fragments; the pumps and foremast were blown out of her: the fore-topsail-yard was thrown up to the cross-trees; the fore-chain-plates, with their bolts, were torn from her sides; the mizen-chain-plates and shrouds, being stronger than those of the foremast, or the shock being more forward than aft, the mizen-mast was broke off in two places; these discoveries were made by means of the pieces which were found afloat.

The experiment was of the most satisfactory kind, for it proved a fact much debated and denied, that the explosion of a sufficient quantity of powder under the bottom of a vessel would destroy her. There is no doubt left on any intelligent mind as to this most important of all facts connected with the invention of Torpedoes; and the establishment of this fact alone, merits the expenditure of millions of dollars and years of experiment, were it yet necessary, to arrive at a system of practice which shall insure success to attacks, with such formidable engines.

This fortunate experiment left not the least doubt on my mind that the one which I made in the harbour of New-York in August 1807, would be equally successful. The brig was

anchored, the Torpedoes prepared and put into the water in the manner before described; the tide drove them under the brig near her keel, but in consequence of the locks turning downwards, the powder fell out of the pans and they both missed fire. This discovery of an error in the manner of fixing the locks to a Torpedo, has been corrected. On the second attempt, the Torpedo missed the brig; the explosion took place about one hundred yards from her, and threw up a column of water ten feet diameter sixty or seventy feet high. On the third attempt she was blown up; the effect and result much the same as that of the Dorothea before described. About two thousand persons were witnesses to this experiment. Thus, in the course of my essays, two brigs, each of two hundred tons, have been blown up. The practicability of destroying vessels by this means, has been fully proved. It is also proved, that the mechanism will ignite powder at any required depth under water within a given time. It now remains to point out means by which Torpedoes may be used to advantage with the least possible risk to the assailants.

INDIAN PROPHET.

It appears that a new prophet has arisen among the western Indians, which is another evidence that the aborigines of this country descended from the ancient Jews, as that nation were remarkably given to prophecying. It is well known that nine tribes and a half of that *chosen* people are lost; and it has been conjectured by the learned, that they found their way to this continent. Be that as it may, this prophet holds a language very similar to that which this *moral* and *exemplary* people used whilst under a theocratic government. The only difference is, that he is directed by the Kitchi Okemaw, or *Great Spirit*, and they

were under the immediate influence or command of Jehovah the Divinity, who particularly presided over their nation. The Jehovah of the Jews is the same as the Mars of the Romans, and means the God of War; the Jews, therefore, may plead some excuse for the bloody and unchristian wars which they waged, in his name, against peaceable and unoffending nations. But as there is nothing in the name Kitchi Okemaw that conveys the idea of devastation and war, it is supposed that the *malign spirit* that rules over the destinies of the English nation has a secret influence in this business. For, notwithstanding their pretensions to the christian virtues, they are now, and ever have been, governed more by the spirit of Jewism than Christianity.

From the Vincennes Paper.

Mr. Dubois, who was sent by the governor on a mission to the prophet, returned on the 3d of July. He was received by the prophet in a friendly manner; and he denied most positively any hostile intention against the United States. He was asked why he had been brought from the lakes, and why he had rejected the salt, and ill-treated the men who carried it. To the first question he answered, that he had been directed by the Great Spirit to assemble all the Indians that he could collect, and that he would continue to do so. To the question relative to the salt, he would return no answer.

Mr. Dubois had some private conversation with some old friends of his, whom he met at the prophet's town, and from whom he learnt that the prophet had been preparing for war for a long time, but they could not tell whether it was against the United States or the Osage nation.

We understand the governor has received a communication from the Indian agent at Fort Wayne, in which all the circumstances of the combination against the United States are particularly detailed, and exactly correspond with what we had heard through other channels.

ANECDOTE.

Dean Swift having preached an assize sermon in Ireland, was afterwards invited to dine with the judges; and having in his discourse considered the use and abuse of the law, he had bore a little hard upon those counsellors who plead causes which they know in their conscience to be wrong: when the dinner was over, and the glass began to go round, a young barrister, who happened to be present, took occasion to retort upon the Dean; and after some altercation on both sides, the counsellor at length asked him, "If the devil were to die whether a parson might not be found for money to preach his funeral sermon?"—"Yes," said Swift, "and I would gladly be the man; for I would then give the *devil* his due, as I have this day his *children*."

PORTRAIT

Of the illustrious Fenelon, author of Telemachus.

At once the man of fashion and the saint of the court, Fenelon was every where wished for, and he never showed himself but to some chosen and useful friends. He united all the sprightliness, all the complaisance, that the intercourse with women requires, with all the modesty and reserve, proper to his profession. Unassuming with Burgoyne, sublime with Bossuet, brilliant with the courtiers, of graceful manners, a lively imagination, an affectionate theology, passionately fond of virtue—the fire of his eyes announced the most unconquerable passions, and his conduct the most astonishing victory. Amiable genius! he excited a love of virtue by his eloquence, full of grace, mildness, nobleness, truth and taste. Born to cultivate wisdom and humanity in king's, he made the throne resound with the miseries of the human race, trodden under feet by tyrants; and the abandoned cause of the people found an advocate superior to the arts of flattery!—What goodness of heart!—what sincerity!—what a splendour of words and images!—Who ever strewed so many flowers in a style so natural, so melodious and so tender!—Who ever ornamented reason in so captivating a dress?

CHRISTIAN MORALITY.

William Smith, a free black, steward of the packet Sea-Island, between this port [New-York] and Savannah, has been convicted of inveigling out of the State of Georgia a negro wench and child, and sentenced to be *hanged*. We have not heard of any punishment inflicted by our Georgia brethren on their citizens who *inveigled* the blacks from Africa, though they brought them away into slavery, while poor Bill Smith only attempted to introduce them into liberty. And supposing Bill to have stolen them, the humane legislature had no idea that a "second thief had the best right."

The captain of a trading vessel, having contraband goods on board, which he wished to land, says to an exciseman or wharfinger, whom he knew; "If I were to put a half crown piece upon each of your eyes, could you see? The answer was, "No—and if I had another upon my mouth, I could not speak."

THEOPHILANTHROPIST,

No. 6.

"Slave to no sect, who takes no private road,
"But looks through Nature up to Nature's God."—POPE.

LETTER IV.

ON MORAL EVILS.

BY SOAME JENYNS.

[*Continued from page* 171.]

[*The more we peruse the work of Mr.* JENYNS, *on the Nature and Origin of Evil, the more are we convinced that he wrote under restraint; the reasons for which, as before observed, are obvious. His attempts to avoid the charge of infidelity put us in mind of the ingenious Voltaire, who, by his writings, has done perhaps more than any other man to eradicate superstition, and its baneful consequences, intolerance and persecution; he concludes his chapter on Grace in the following ironical style,* "*These are Marcus Aurelius's words, not mine; for God, who inspires you* (*Priests*) *has given me Grace to believe all you say, all you have said, and all you shall say :*" *So Mr. Jenyns, after stating his opinion of revelation in the most unqualified terms,* that it is impossible we can be certain of its divine authority even by a personal communication with its first author, much less thro' the fallacious mediums of tradition or history, *adds in a note,* nothing here offered is meant by any means to invalidate the authority of revelation.

The time Mr. Jenyns wrote, and the circumstances in which he was placed, may be a sufficient apology for these equivocations, but as we conceive that the necessity for finesse of this kind no longer exists, at least in this country, we shall omit, when it can be done without injury to the sense, such passages as are evidently intended as a salvo to the author's want of faith, which clearly contradict other parts of the work: For all the ingenuity of our author was insufficient to prevent the most severe attacks from Orthodox *believers, nor is it possible to suppose he could have expected to avoid them; Duplicity therefore was more than useless.*]

THE whole affair of Religion and Morality, the subject of so many thousand volumes, is in short no more than this: The Supreme Being, infinitely good, as well as powerful, desirous to diffuse happiness by all possible means, has created innumerable ranks and orders of Beings, all subservient to each other by proper subordination. One of these is occupied by Man, a creature endued with such a certain degree of knowledge, reason, and free-will, as is suitable to his situation, and placed for a time on this globe as in a school of probation and education. Here he has an opportunity given him of improving or debasing his nature, in such a manner, as to render himself fit for a rank of higher perfection and happiness, or to degrade himself to a state of greater imperfection and misery; necessary indeed towards carrying on the business of the Universe, but very grievous and burthensome to those individuals, who, by their own misconduct, are obliged to submit to it. The test of this behaviour, is doing good, that is, co-operating with his Creator, as far as his narrow sphere of action will permit, in the production of happiness. And thus the happiness and misery of a future state will be the just reward or punishment of promoting or preventing happiness in this. So artificially by this means is the nature of all human virtue and vice contrived, that their

rewards and punishments are woven as it were into their very essence; their immediate effects give us a foretaste of their future; and their fruits in the present life are the proper samples of what they must unavoidably produce in another. We have Reason given to us to distinguish these consequences, and regulate our conduct; and lest that should neglect its post, Conscience also is appointed as an instinctive kind of monitor, perpetually to remind us both of our interest and our duty.

When we consider how wonderfully the practice of Virtue is thus inforced by our Great Creator, and that all which he requires of us under that title is only to be happy, that is to make each other so; and when at the same time we look round us, and see mankind thro' every successive generation, tormenting, injuring and destroying each other, and perpetually counteracting the gracious designs of their Maker, it is a most astonishing paradox how all this comes to pass; why God should suffer himself to be thus defeated in his best purposes by creatures of his own making; or why man should be made with dispositions to defeat them at the expence of his own present and future happiness; why infinite Goodness should form creatures inclined to oppose its own benevolent designs, or why infinite power should thus suffer itself to be opposed.

There are some, I know, who extricate themselves from this difficulty very concisely by asserting, that there is in fact no such original depravity, no such innate propensity to vice in human nature.

But the usual solution applied to this difficulty by the ablest Philosophers and Divines, with which they themselves, and most of their readers, seem perfectly satisfied, is comprehended in the following reasoning: that Man came perfect out of the hands of his Creator, both in virtue and happiness, but it being more eligible that he should be a free-agent, than a mere machine, God endued him with Freedom of will; from the abuse of which Freedom, all Misery and

Sin, that is, all natural and moral Evils, derive their existence: from all such therefore the Divine Goodness is sufficiently justified, by reason they could not be prevented without the loss of superior Good: for to create Men free, and at the same time compel them to be virtuous, is utterly impossible.

But whatever air of demonstration this argument may assume, by whatever famed Preachers it may have been used, or by whatever learned Audiences it may have been approved, I will venture to affirm, that it is false in all its Principles, and in its Conclusion also; and I think it may be clearly shewn, that God did not make Man absolutely Perfect, nor absolutely free; nor, if he had, would this in the least have justified the introduction of wickedness and misery.

That Man came perfect, that is endued with all possible perfections, out of the hands of his Creator, is evidently a false notion derived from the Philosophers of the first ages, founded on their ignorance of the Origin of Evil, and inability to account for it on any other hypothesis: they understood not that the universal System required Subordination, and consequently comparative Imperfections; nor that in the Scale of Beings there must be somewhere such a creature as Man with all his infirmities about him: that the total removal of these would be altering his very nature; and that as soon as he became Perfect he must cease to be Man. The truth of this, I think, has been sufficiently proved; and besides, the very supposition of a Being originally perfect, and yet capable of rendering itself wicked and miserable, is undoubtedly a Contradiction, that very power being the highest imperfection imaginable.

That God made Man perfectly free is no less false: Men have certainly such a degree of Free-will as to make them accountable, and justly punishable for the abuse of it; but absolute and independent Free-will is what, I believe, no created Being can be possessed of. Our actions proceed from our Wills, but our wills must be derived from the natu-

ral dispositions implanted in us by the Author of our Being: wrong elections proceed from wrong apprehensions, or unruly passions; and these from our original Frame or accidental Education: these must determine all our actions, for we have no power to act differently, these previous circumstances continuing exactly the same. Had God thought proper to have made all Men with the same heads, and the same hearts, which he has given to the most virtuous of the species, they would all have excelled in the same virtues. Men, as well as all other animals, are exactly fitted for the purposes they are designed for; and have inclinations and dispositions given them accordingly: He, who implanted patience in the Lamb, obedience in the Horse, fidelity in the Dog, and innocence in the Dove, might as easily have inspired the breast of Man with these and all other virtues; and then his actions would have certainly corresponded with his Formation; therefore, in the strict philosophical sense, we have certainly no Free-will; that is, none independent of our Frame, our Natures, and the Author of them.

But were both these propositions true, were men originally created both perfect and free, yet this would by no means justify the introduction of moral Evil; because, if his perfection was immediately to be destroyed by his Free-will, he might as well never have been possessed of the one, and much better have been prevented from making use of the other: let us dispute therefore as long as we please, it must eternally be the same thing, whether a Creator of infinite power and knowledge created Beings originally wicked and miserable, or gave them a power to make themselves so, foreknowing they would employ that power to their own destruction.

If moral Evil therefore cannot be derived from the Abuse of Free-will in Man, from whence can we trace its origin? Can it proceed from a just, a wise, and a benevolent God? Can such a God form Creatures with dispositions to do Evil, and then punish them for acting in conformity to those evil dispositions? Strange and astonishing indeed must this appear

to us, who know so little of the universal Plan! but it is far, I think, from being irreconcileable with the justice of the Supreme Disposer of all things: for let us but once acknowledge the truth of our first great proposition, (and most certainly true it is) that natural Evils exist from some necessity in the nature of things, which no power can dispense with or prevent, the expediency of moral Evil will perhaps follow of course: for if misery could not be excluded from the works of a benevolent Creator by infinite power, these miseries must be endured by some creatures for the good of the whole.

I presume not by what has been here said to determine on the councils of the Almighty, to triumph in the complete discovery of the Origin of Moral Evil, or to assert that this is the certain or sole cause of its existence; I propose it only as a Guess concerning the reason of its admission, more probable, and less derogatory from the divine wisdom, and justice, than any, that has been hitherto offered for that purpose.

There is undoubtedly something farther in the Depravity of Mankind than we are aware of, and probably many great and wise ends are answered by it to us totally incomprehensible. God, as has been shewn, would never have permitted the existence of Natural Evil, but from the impossibility of preventing it without the loss of superior Good: and on the same principle the admission of Moral Evil is equally consistent with the divine Goodness: and who is he so knowing in the whole stupendous system of Nature as to assert, that the Wickedness of some Beings may not, by means inconceivable to us, be beneficial to innumerable unknown Orders of others? Or that the punishments of some may not contribute to the Felicity of numbers infinitely superior?

If natural Evil owes its existence to necessity, why may not moral? If Misery brings with it its Utility, why may not Wickedness?

"If storms and earthquakes break not Heav'n's design,
"Why then a Borgia or a Cataline!"

Wherefore it ought always to be considered, that though Sin in Us, who see no farther than the Evils it produces, is Evil, and justly punishable; yet in God, who sees the causes and connections of all things, and the necessity of its admission, that admission may be no Evil at all, and that necessity a sufficient vindication of his Goodness.

From this important proposition, that all Natural Evil derives its existence from necessity, and all Moral from expediency arising from that necessity; I say, from this important proposition, well considered and pursued, such new lights might be struck out as could not fail, if directed by the hands of Learning and Impartiality, to lead the human Mind through the unknown regions of speculation, and to produce the most surprising and useful discoveries in Ethicks, Metaphysicks, and in Christianity.

In the first place, for instance, the Doctrine* of Original Sin is really nothing more than the very System here laid down, into which we have been led by closely pursuing Reason, and without which the Origin of Moral Evil cannot be accounted for on any principle whatever. Indeed, according to the common notions of the absolute Omnipotence of God, and the absolute Free-will in Man, it is most absurd and impious, as it represents the Deity voluntarily bringing Men into Being with depraved Dispositions, tending to no good purposes, and then arbitrarily punishing them for the sins which they occasion with torments which answer no ends, either of their reformation or utility to the Universe: but when we see, by the foregoing explanation, the difficulties with which Omnipotence was environed, and that it was obliged by the necessity of Natural Evils to admit Moral, all these absurdities at once vanish.

* Original Sin is a contradiction in terms; Original signifying innate, and Sin the act of an accountable Being: by this expression therefore of Original Sin cannot be meant original or innate Guilt, for that is absolute nonsense, but only an original depravity, or an innate disposition to Sin.

The Doctrine* of Sacrifice, or Vicarious punishment, is the most universal, and yet exclusive of this plan the most absurd, of all religious Tenets that ever entered into the mind of Man: so absurd is it, that how it came to be so universal is not easy to be accounted for: Pagans, Jews and Christians, have all agreed in this one point, though differing in all others; and have all treated it as a self-evident principle, that the Sins of one creature might be atoned for by the sufferings of another: but from whence they derived this strange opinion, none of them have pretended to give any account or to produce in its defence the least shadow of a reason: for that there should be any manner of connection between the miseries of one Being and the guilt of another; or, that the punishing the innocent, and excusing the guilty, should be a mark of God's detestation of Sin; or, that two acts of the highest injustice should make one of justice, is so fundamentally wrong, so diametrically opposite to common-sense, and all our ideas of justice, that it is equally astonishing that so many should believe it themselves, or impose it upon others. But on the foregoing theory this also may be a little cleared up, and will by no means appear so very inconsistent with Reason.

From what has been here said, I think, it is evident that the Origin of Evil is by no means so difficult to account for as at first sight it appears; for it has been plainly shewn that most of those we usually complain of are Evils of Imperfection, which are rather the absence of comparative advantages than positive Evils, and therefore, properly speaking, no Evils at all; and as such, ought to be intirely

* If the punishments of the wicked serve not some ends with which we are unacquainted, the sufferings of the innocent can possibly bear no manner of relation to them; and consequently the words Sacrifice, Atonement, Propitiation, and Vicarious Punishments can no more have any ideas affixed to them than the ringing of a bell, or the blowing of a trumpet, but are mere sounds without any meaning at all.

struck out of the Catalogue. It has likewise been made appear, that of natural Evils, which are the sufferings of sensitive Beings, many are but the consequences naturally resulting from the particular circumstances of particular ranks in the scale of existence, which could not have been omitted without the destruction of the whole; and that many more in all probability necessary, by means to us incomprehensible, to the production of Universal Good. Lastly, it has been suggested, that from this necessity of Natural Evils may arise the expediency of Moral, and moreover that it is probable Moral Evil, as well as Natural, may have some ultimate tendency to the good of the whole; and that the crimes and punishments of some beings may, by some means or other, totally beyond the reach of our narrow capacities, contribute to the felicity of much greater numbers.

This plan, Sir, I am persuaded is not far distant from the truth; and on this Foundation, if I mistake not, a system of Morality and Religion, more compleat, solid, and more consistent with Reason, might be erected than any which has yet appeared: I heartily wish that some person of more learning, abilities and leisure than myself, (and much more, I am sure, of all it would require) encouraged by your favour, and assisted by your sagacity, would undertake it, and condescend to fill up these out-lines so inaccurately sketched out by, SIR, &c.

[*To be Continued, see page 241.*]

MORALITY OF MAHOMETANISM.

[*Continued from page 195.*]

ENVY.

COVET not that which God hath bestowed on some of you preferable to others. Unto the men shall be given a portion of what they shall have gained; and unto the women shall be given a portion of what they have gained: there-

fore ask God of his bounty; for God is omniscient. c. iv. v. 1. p. 100.

FORGIVENESS.

A fair speech and to forgive, is better than alms followed by mischief. God is rich and merciful. c. ii. v. 1. p. 50.

HYPOCRISY, &c.

Moreover the hypocrites shall be in the lowest bottom of hell fire, and thou shalt not find any to help them thence. But they who repent and amend, and adhere firmly unto God, and approve the sincerity of their religion to God, they shall be numbered among the faithful; and God will surely give the faithful a great reward. c. iv. v. 1. p. 122.

What thinkest thou of him who denieth the future judgment as a falsehood? It is he who pusheth away the orphan; and stirreth not up others to feed the poor. Wo be unto those who pray, and who are negligent at their prayer; who play the hypocrite, and deny necessaries to the needy. c. cvii. v. 2. p. 513.

INFIDELS.

O true believers! take not your fathers or your brethren for friends, if they love infidelity above faith; and whosoever among you shall take them for his friends, they will be unjust doers. Say if your fathers, and your sons, and your brethren, and your wives, and your relations, and your substance which ye have acquired, and your merchandize, which ye apprehend may not be sold off, and your dwellings wherein ye delight, be more dear unto you than God and his apostle, and the advancement of his religion; wait, until God shall send his commands: for God directeth not the ungodly people. c. ix. v. 1. p. 242.

When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them; and bind them in bonds; and either give them a free dismission afterward, or exact a ransom, until the war shall have laid down its arms. This shall ye do, verily if God pleased, he could

take vengeance without your assistance: but he commandeth you to fight his battles, that he may prove the one of you by the other. And as to those who fight in defence of God's true religion, God will not suffer their works to perish: he will guide them, and will dispose their heart aright; and he will lead them into paradise, of which he hath told them. O true believers, if ye assist God, by fighting for his religion, he will assist you against your enemies; and will set your feet fast: but as for the infidels, let them perish; and their works shall God render vain. c. xlvii. v. 2. p. 376.

Fight for the religion of God, against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressors. And kill them wherever ye find them, and turn them out of that whereof they have dispossessed you; for temptation to idolatry is more grievous than slaughter: yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them there. This shall be the reward of the infidels. But if they desist, God is gracious and merciful. Fight therefore against them, until there be no temptation to idolatry, and the religion be God's: but if they desist, then let there be no hostility, except against the ungodly. A sacred month for a sacred month, and the holy limits of Mecca, if they attack you therein, do ye also attack them therein in retaliation; and whoever transgresseth against you by so doing, do ye transgress against him in like manner as he hath transgressed against you, and know that God is with those that fear him. Contribute out of your substance toward the defence of the religion of God, and throw not yourselves with your own hands, into perdition; and do good, for God loveth those who do good. c. 2. v. i. p. 34.

Fear not men but fear me; neither sell my signs for a small price. And whoso judgeth not according to what God hath revealed, they are infidels. We have therein commanded them, that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for

tooth; and that wounds should also be punished by retaliation: but whoever should remit it as alms, it should be accepted as an atonement from him. And whoso judgeth not according to what God hath revealed, they are unjust. c. v. v. 1. p. 139.

Whoever shall take a vengeance equal to the injury which hath been done him, and shall afterward be unjustly treated; verily God will assist him: for God is merciful and ready to forgive. c. xxii. v. 2. p. 175.

REMARKS.

The Hebrews under the profession of executing the vengeance of God against idolators, acted *offensively* toward the inhabitants of Canaan; and exterminated them to settle themselves in their country: and to shew the sublimity of the christian doctrine, it is usual to instance those precepts wherein forbearance, resignation and acquiescence under all injuries and violence, are recommended.* These are two evident extremes: the Mohammedans appear to fill up the mean between them; as being allowed to resist violence, but to act only *defensively*: nevertheless, though admitting the *lex talionis*, yet correcting the licence by representing forgiveness, or remitting of resentment, as the most commendable; and which they incline the most to, may be seen in the Introduction. A small share of common sense will enable a person to compare the conduct hinted at in the first instance, with our *present* ideas of justice and morality: however the Jews must be allowed to be at least consistent with *their* own principles, and to be in some measure out of the question; as worshipping a God of VENGEANCE,† whom they by a metaphor stiled A CONSUMING FIRE.‡ If it be true that the christians and mussulmen derived their ideas of God from the Jews, it must

* Matth. v. 38, &c. Luke vi, 27, &c. 1 Cor. vi. 7.
† Deutr. xxxii. 35. 41, &c. ‡ Deutr. iv. 24. ix. 3. &c.

at the same time be admitted that his attributes have been greatly altered under those two dispensations. Returning then to our first subject, it may be observed that the Mohammedan precepts seem rather better adapted in this instance, to the nature and situation of mankind, than the christian; the former being expressly *permitted* to have recourse to what christians are *obliged* to practice, in violation of the meekness recommended in the gospel: experience proving that no community can subsist upon strict christian principles. If then such exhortations are found to contain impossible precepts, it does not appear how any encomium can be truly founded on the literal reading of them.

INHERITANCE AND LEGACIES.

Men ought to have a part of what their parents and kindred leave behind them when they die: and women ought also to have a part of what their parents and kindred leave, whether it be little, or whether it be much; a determinate part is due to them. And when they who are of kin are present at the dividing of what is left, and also the orphans, and the poor, distribute unto them some part thereof; and if the estate be too small, at least speak comfortably unto them. And let those fear to abuse orphans, who, if they leave behind them a small offspring, are solicitous for them: let them therefore fear God, and speak that which is convenient. Surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames. God hath thus commanded you concerning your children: A male shall have as much as the share of two females: but if they be females only, and above two in number, they shall have two third parts of what the deceased shall leave; and if there be but one, she shall have the half. And the parents of the deceased shall have each of them a sixth part of what he shall leave, if he have a child; but if he have no child, and his parents be his heirs, then his

mother shall have the third part. And if he have brethren, his mother shall have a sixth part, after the legacies which he shall bequeath, and his debts be paid. Ye know not whether your parents or your children be of greater use unto you. This is an ordinance from God, and God is knowing and wise. Moreover, ye may claim half of what your wives shall leave, if they have no issue; but if they have issue, then ye shall have the fourth part of what they shall leave, after the legacies which they shall bequeath, and the debts be paid. They also shall have the fourth part of what ye shall leave, in case ye have no issue; but if ye have issue, then they shall have the eighth part of what ye shall leave, after the legacies which ye shall bequeath, and your debts be paid. And if a man or woman's substance be inherited by a distant relation, and he or she have a brother or sister; each of them two shall have a sixth part of the estate. But if there be more than this number, they shall be equal sharers in a third part, after payment of the legacies which shall be bequeathed, and the debts without prejudice to the heirs. c. iv. v. 1. p. 93.

We have appointed unto every one kindred, to inherit part of what their parents and relations shall leave at their deaths. And unto those with whom your right hands have made an alliance, give their part of the inheritance; for God is witness of all things. Men shall have the preeminence above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives.—c. iv. v. 1. p. 101.

If a man die without issue, and have a sister, she shall have the half of what he shall leave; and he shall be heir to her in case she have no issue. But, if there be two sisters, they shall have between them, two third parts of what he shall leave; and if there be several, both brothers and sisters, a male shall have as much as the portion of two females.—God declareth unto you these precepts, lest you err; and God knoweth all things. c. iv. v. 1. p. 127.

JUSTICE.

We have sent down unto thee the book of the Koran with truth, that thou mayest judge between men through that wisdom which God sheweth thee therein; and be not an advocate for the fraudulent, but ask pardon of God for thy wrong intention, since God is indulgent and merciful. Dispute not for those who deceive one another, for God loveth not him who is a deceiver or unjust. Such conceal themselves from men, but they conceal not themselves from God; for he is with them when they imagine by night a saying which pleaseth him not; and God comprehendeth what they do. Behold ye are they who have disputed for them in this present life; but who shall dispute with God for them on the day of resurrection, or who will become their patron? Yet he who doth evil, or injureth his own soul, and afterward asketh pardon of God, shall find God gracious and merciful. c. iv. v. 1. p. 115,

Assist one another according to justice and piety; but assist not one another in injustice and malice: therefore fear God; for God is severe in punishing. c. v. v. 1. p. 128.

O true believers! observe justice when ye appear as witnesses before God, and let not hatred toward any induce you to do wrong; but act justly; this will approach nearer unto piety; and fear God; for God is fully acquainted with what ye do. c. v. v. 1. p. 131.

O my people, give full measure, and just weight, and diminish not unto men ought of their matters; neither commit injustice in the earth, acting corruptly. The residue which shall remain unto you as the gift of God, after ye shall have done justice to others, will be better for you than wealth gotten by fraud; if ye be true believers. c. ii. v. 2. p. 29.

Woe be unto those who give short measure or weight; who, when they receive by measure from other men, take the full; but when they measure unto them, or weigh unto them, defraud! Do not those think they shall be raised again

at the great day; the day whereon mankind shall stand before the Lord of all creatures? By no means. c. lxxxiii. v. 2. p. 486.

MARRIAGE.

And if ye fear that ye shall not act with equity toward orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more*. But if ye fear that ye cannot act equitably toward so many, marry one only, or the slaves which ye shall have acquired. This will be easier, that ye swerve not from righteousness. And give women their dowry freely; but if they voluntarily remit unto you any part of it, enjoy it with satisfaction and advantage. c. iv. v. 1. p. 92.

O true believers, it is not lawful for you to be heirs of women against their will, nor to hinder them from marrying others, that ye may take away part of what ye have given them in dowry; unless they have been guilty of a manifest crime, but converse kindly with them. And if ye hate them, it may happen that ye hate a thing wherein God hath placed much good. If ye be desirous to exchange a wife for another wife, and ye have already given one of them a talent, take not away any thing therefrom: will ye take it by slandering her, and doing her manifest injustice? And how can ye take it, since the one of you hath gone in unto the other, and

* The above limitation justifies what Sale remarks on this subject. "Several learned men have fallen into the vulgar mistake, that Mohammed granted to his followers an unbounded "plurality; some pretending that a man may have as many wives, "and others, as many concubines, as he can maintain: whereas, "according to the express words of the Koran, no man can have "more than four, whether wives or concubines.—Nor can we "urge as an argument against so plain a precept, the corrupt "manners of his followers, many of whom, especially men of "quality and fortune, indulge themselves in criminal excesses; "nor yet the example of the prophet himself, who had peculiar "privileges in this and other points." Prelim. Disc. § vi. p. 176.

they have received from you a firm covenant? Marry not women whom your fathers have had to wife, (except what is already past) for this is uncleanness, and an abomination, and an evil way. Ye are forbidden to marry your mothers, and your daughters, and your sisters, and your aunts, both on the father's and on the mother's side, and your brother's daughters, and your sister's daughters, and your mothers who have given you suck, and your foster sisters, and your wives mothers, and your daughters in law, who are under your tuition, born of your wives, and the wives of your sons; and ye are also forbidden to take to wife two sisters, except what is already past; for God is gracious and merciful. Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves. This is ordained you from God. Whatever is beside this is allowed you; that ye may with your substance provide wives for yourselves, acting that which is right, and avoiding whoredom. And for the advantage which ye receive from them, give them their reward according to what is ordained: but it shall be no crime in you to make any other agreement among yourselves, after the ordinance shall be complied with; for God is knowing and wise. Whoso among you hath not means sufficient that he may marry free women, who are believers, let him marry with such of your maid-servants whom your right hands possess, as are true believers; for God well knoweth your faith. Ye are the one from the other; therefore, marry them with the consent of their masters, and give them their dower, according to justice; such as are modest, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they shall suffer half the punishment appointed for the free women. This is allowed unto him among you, who feareth to sin by marrying free women; but if ye abstain from marrying slaves it will be better for you; God is gracious and merciful. c. iv. v. 1. p. 96.

Marry those who are single among you, and such as are

honest of your men-servants, and your maid-servants; if they be poor, God will enrich them of his abundance; for God is bounteous and wise. And let those who find not a match, keep themselves from fornication, until God shall enrich them of his abundance. And unto such of your slaves as desire a written instrument, allowing them to redeem themselves on paying a certain sum, write one, if ye know good in them, and give them of the riches of God, which he hath given you. And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; that ye may seek the casual advantage of this present life: but whoever shall compel them thereto, verily God will be gracious and merciful unto such women after their compulsion. c. xxiv. v. 2. p. 193.

REMARKS.

We find that that pious people, the Jews, assumed the same privileges in respect to marriage, that are here granted to the followers of Mahomet: Solomon indulged himself pretty freely in this way*; and Abraham, the father of the faithful, without scruple took a second wife to supply the barrenness of the first, whom afterwards, a miracle having been wrought in favor of Sarah, he with as little ceremony abandoned with her infant son to perish with hunger in the wilderness. It is somewhat remarkable that people, who can see no impropriety in the conduct of Abraham, should reprobate Buonaparte for repudiating a wife for the same cause, and at the same time granting her a pension of 200,000 dolls. per annum.

Marriage admits of a twofold consideration; first, as it respects propagation, which is the primary intention of it, in

* *But king Solomon loved many strange women, together with the daughter of Pharoah, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites. And he had seven hundred wives,* princesses, *and three hundred concubines.* 1. Kings xi. 1. and 3.

a political view; and secondly, as it respects domestic felicity, which is the primary intention of it in individuals. A plurality of wives, as allowed in the Koran, by conducing to the increase of population may serve the interests of monarchs, but must operate as a check to individual happiness, which ought to be the polar star of human action. The increase of a nation is of little consequence to the individuals who compose it, provided thereby their enjoyments are not augmented. In fact, it may be doubted whether in despotic countries it be not commendable for subjects not to marry at all; as by so doing they bring more into the same state of sin and misery with themselves; especially if the christian doctrine be true, that far the greater portion of mankind are doomed to eternal torments. Matthew and Paul no doubt viewed the subject in this light, and, the premises being granted, were certainly correct.

"For there are some eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to *receive it*, let him *receive it*." Matthew xix. 12.

"Now concerning the things whereof ye wrote unto me: It is good for man not to *touch* a woman.

"I say therefore to the unmarried and widows, it is good for them if they abide even as I." 1. Cor. vii. 1. and 8.

A young man in Connecticut lately put Matthew's doctrine in practice, instigated, as he said, by reading the above passage. This circumstance very much embarrassed the minister of the parish, it being difficult to apologize for this strange sentiment of the apostle. Paul's idea of long hair is similar to this opinion of Matthew, though not so irksome to follow.

"Doth not even *nature itself* teach you, that if a man have long hair, it is a shame unto him." 1. Cor. xi. 14.

The opinions of these holy men have so far prevailed in

many christian countries as to cause thousands of young men and women to be continually withdrawn from all the social duties of life, and immured, sacred to unprofitable rites, to laziness, to repentance and hypocrisy.

Tantum religio potuit suadere.

[*To be Continued.*]

EXTRACT FROM

THOMAS PAINE'S

ANSWER TO BISHOP WATSON'S APOLOGY FOR THE BIBLE.

NEVER BEFORE PUBLISHED.

[*Communicated by a friend, to whom Mr. Paine presented the manuscript some years since.*]

GENESIS.

THE Bishop says, "*the oldest book in the world is Genesis.*" This is mere assertion; he offers no proof of it, and I go to controvert it, and to show that the book of Job, which is not a Hebrew book, but is a book of the Gentiles, translated into Hebrew, is much older than the book of Genesis.

The book of Genesis means the book of Generations. To which are prefixed two chapters, the first and second; which contain two different cosmoganies, that is, two different accounts of the creation of the world, written by different persons, as I have shown in the preceding part of this work.

The first cosmogany begins at the first verse of the first chapter, and ends at the end of the third verse of the second chapter; for the adverbial conjunction *thus*, with which the second chapter begins, shews those three verses to belong to the first chapter. The second cosmogany begins at the fourth verse of the second chapter and ends with that chapter.

In the first cosmogany the name of God is used without any epithet joined to it, and is repeated thirty-five times. In

the second cosmogany it is always the Lord-God which is repeated eleven times. These two different stiles of expression shew these two chapters to be the work of two different persons, and the contradictions they contain shew they cannot be the work of one and the same person, as I have already shewn.

The third chapter, in which the style of Lord God is continued, in every instance except in the supposed conversation between the woman and the serpent, (for in every place in that chapter where the writer speaks, it is always the Lord God) shews this chapter to belong to the second cosmogany.

This chapter gives an account of what is called the *fall of Man*, which is no other than a fable borrowed from, and constructed upon, the religious allegory of Zoroaster, or the Persians, of the annual progress of the sun through the twelve signs of the Zodiac. It is the *fall of the year*, the approach and *evil* of winter, announced by the ascension of the autumnal constellation of the *serpent* of the Zodiac, and not the moral *fall of man*, that is the key of the allegory, and of the fable in Genesis borrowed from it.

The fall of man in Genesis is said to have been produced by eating a certain fruit, generally taken to be an apple.—The fall of the year is the season for gathering and eating the new apples of that year. The allegory, therefore, holds with respect to the fruit, which it would not have done had it been an early summer fruit. It holds also with respect to place. The tree is said to have been placed in the *midst* of the garden. But why in the midst of the garden more than in any other place? The solution of the allegory gives the answer to this question, which is, that the fall of the year, when apples and other autumnal fruits are ripe, and when the days and nights are of equal length, is the *mid-season* between summer and winter.

It holds also with respect to cloathing and the temperature of the air. It is said in Genesis, chap. 3, v. 21, *unto Adam and his wife did the* LORD-GOD *make coats of skins and*

cloathed them. But why are coats of skins mentioned? This cannot be understood as referring to any thing of the nature of *moral evil.* The solution of the allegory gives again the answer to this question, which is, that the *evil of winter,* which follows the *fall of the year,* fabulously called in Genesis the *fall of man,* makes warm cloathing necessary.

But of these things I shall speak fully when I come in another part to treat of the ancient religion of the Persians, and compare it with the modern religion of the New Testament. At present I shall confine myself to the comparative antiquity of the books of Genesis and Job, taking, at the same time, whatever I may find in my way with respect to the fabulousness of the book of Genesis; for if what is called the fall of man in Genesis be fabulous or allegorical, that which is called the redemption in the New Testament cannot be a fact. It is logically impossible, and impossible also in the nature of things that *moral good* can *redeem physical evil.* I return to the bishop.

If Genesis be, as the bishop asserts, the oldest book in the world, and consequently the oldest and first written book of the bible, and if the extraordinary things related in it, such as the creation of the world in six days, the tree of life, and of good and evil, the story of Eve and the talking serpent, the fall of man, and his being turned out of paradise, were facts, or even believed by the Jews to be facts, they would be referred to as fundamental matters, and that very frequently, in the books of the bible that were written by various authors afterwards; whereas there is not a book, chapter, or verse of the bible, from the time that Moses is said to have written the book of Genesis to the book of Malachi, the last book in the bible, including a space of more than a thousand years, in which there is any mention made of these things, or of any of them, nor are they so much as alluded to. How will the bishop solve this difficulty, which stands as a circumstantial contradiction to his assertion?

There are but two ways of solving it.

First, that the book of Genesis is not an ancient book; that it has been written by some (now) unknown person after the return of the Jews from the Babylonian captivity, about a thousand years after the time that Moses is said to have lived, and put as a preface or introduction to the other books when they were formed into a canon in the time of the second temple, and therefore not having existed before that time, none of these things mentioned in it could be referred to in those books.

Secondly, that admitting Genesis to have been written by Moses, the Jews did not believe the things stated in it to be true, and therefore as they could not refer to them as facts they would not refer to them as fables. The first of these solutions goes against the antiquity of the book and the second against its authenticity, and the bishop may take which he please.

But be the author of Genesis whoever it may, there is abundant evidence to shew, as well from the early christian writers as from the Jews themselves, that the things stated in that book were not believed to be facts. Why they have been believed as facts since that time, when better and fuller knowledge existed on the case than is known now, can be accounted for only on the imposition of priest-craft.

Augustine, one of the early champions of the christian church, acknowledges in his *City of God*, that the adventure of Eve and the serpent, and the account of paradise, were generally considered as fiction or allegory. He regards them as allegory himself, without attempting to give any explanation, but he supposes that a better explanation might be found than those that had been offered.

Origen, another early champion of the church, says, "What man of good sense can ever persuade himself that there were a first, a second, and a third day, and that each of these days had a night, when there were yet neither, sun, moon, nor stars. What man can be stupid enough to believe that God, acting the part of a gardener, had planted a gar-

den in the east, that the tree of life was a real tree, and that its fruit had the virtue of making those who eat of it live for ever."

Marmonides one of the most learned and celebrated of the Jewish Rabbins, who lived in the eleventh century (about seven or eight hundred years ago) and to whom the bishop refers in his answer to me, is very explicit in his book entitled *More Nebachim*, upon the non-reality of the things stated in the account of the creation in the book of Genesis.

"We ought not (says he) to understand, nor take according to the letter, that which is written in the book of the creation, nor to have the same ideas of it which common men have; otherwise our ancient sages would not have recommended with so much care to conceal the sense of it, and not to raise the allegorical veil which envelopes the truths it contains. The book of Genesis, taken according to the letter, gives the most absurd and the most extravagant ideas of the divinity. Whoever shall find out the sense of it, ought to restrain himself from divulging it. It is a maxim which all our sages repeat, and above all with respect to the work of six days. It may happen that some one, with the aid he may borrow from others, may hit upon the meaning of it. In that case he ought to impose silence upon himself; or if he speak of it he ought to speak obscurely and in an enigmatical manner as I do myself, leaving the rest to be found out by those who can understand me."

This is certainly a very extraordinary declaration of Marmonides taking all the parts of it.

First he declares that the account of the creation in the book of Genesis is not a fact, and that to believe it to be a fact gives the most absurd and the most extravagant ideas of the divinity,

Secondly, that it is an allegory.

Thirdly, that the allegory has a concealed secret.

Fourthly, that whoever can find the secret out ought not to tell it.

It is this last part that is the most extraordinary. Why all this care of the Jewish Rabbins to prevent what they call the concealed meaning, or the secret from being known, and if known to prevent any of their people from telling it? It certainly must be something which the Jewish nation are afraid or ashamed the world should know. It must be something personal to them as a people, and not a secret of a divine nature, which the more it is known, the more it increases the glory of the creator and the gratitude and happiness of man. It is not God's secret but their own they are keeping. I go to unveil the secret.

The case is, the Jews have stolen their cosmogany, that is, their account of the creation, from the cosmogany of the Persians contained in the books of Zoroaster, the Persian law-giver, and brought it with them when they returned from captivity by the benevolence of Cyrus king of Persia; for it is evident, from the silence of all the books of the bible upon the subject of the creation, that the Jews had no cosmogany before that time. If they had had a cosmogany from the time of Moses, some of their judges who governed during more than four hundred years, or of their kings, the Davids and the Solomons of their day, who governed nearly five hundred years, or of their prophets and psalmists, who lived in the mean time, would have mentioned it. It would, either as fact or fable, have been the grandest of all subjects for a psalm. It would have suited to a tittle, the ranting poetical genius of Isaiah, or served as a cordial to the gloomy Jeremiah. But not one word, not even a whisper, does any of the bible authors give upon the subject.

To conceal the theft, the Rabbins of the second temple have published Genesis as a book of Moses, and have enjoined secresy to all their people, who by travelling or otherwise might happen to discover from whence the cosmogany was borrowed, not to tell it. The evidence of circumstances is often unanswerable, and there is no other than this which I have given, that goes to the whole of the case, and this does.

Diogenes Laertius, an ancient and respectable author, whom the bishop, in his answer to me, quotes on another occasion, has a passage that corresponds with the solution here given. In speaking of the religion of the Persians as promulgated by their priests or magi, he says, the Jewish Rabbins were the successors of their doctrine. Having thus spoken on the plagiarism, and on the non-reality of the book of Genesis, I will give some additional evidence that Moses is not the author of that book.

Eben-Ezra, a celebrated Jewish author, who lived about seven hundred years ago, and whom the bishop allows to have been a man of great erudition, has made a great many observations, too numerous to be repeated here, to shew that Moses was not, and could not be, the author of the book of Genesis, nor of any of the five books that bear his name.

Spinosa, another learned Jew, who lived about an hundred and thirty years ago, recites, in his treatise on the ceremonies of the Jews, ancient and modern, the observations of Eben-Ezra, to which he adds many others to shew that Moses is not the author of those books. He also says, and shews his reasons for saying it, that the bible did not exist as a book till the time of the Maccabees, which was more than a hundred years after the return of the Jews from the Babylonian captivity.

In the second part of the Age of Reason, I have among other things, referred to nine verses in the 36 chapter of Genesis, beginning at the 31 verse, (these are the Kings that reigned in Edom before there reigned any king over the children of Israel) which it is impossible could have been written by Moses, or in the time of Moses, and which could not have been written till *after* the Jew kings began to reign in Israel, which was not till several hundred years after the time of Moses.

The bishop allows this, and says, "I think you say true." But he then quibbles and says, that "a small addition to a book does not destroy either the genuineness or authenticity

of the whole book." This is priest-craft. These verses do not stand in the book as an addition to it, but as making a part of the whole book, and which it is impossible that Moses could write. The bishop would reject the antiquity of any other book if it could be proved from the words of the book itself that a part of it could not have been written till several hundred years after the reputed author of it was dead. He would call such a book a forgery. I am authorized, therefore, to call the book of Genesis a forgery.

Combining then, all the foregoing circumstances together, respecting the antiquity and authenticity of the book of Genesis, a conclusion will naturally follow therefrom. Those circumstances are—

First, that certain parts of the book cannot possibly have been written by Moses, and that the other parts carry no evidence of having been written by him.

Secondly, the universal silence of all the following books of the bible, for about a thousand years, upon the extraordinary things spoken of in Genesis, such as the creation of the world in six days—the garden of Eden—the tree of knowledge—the tree of life—the story of Eve and the Serpent—the fall of man and of his being turned out of this fine garden, together with Noah's flood and the tower of Babel.

Thirdly, the silence of all the books of the bible upon even the name of Moses, from the book of Joshua until the second book of kings, which was not written till after the captivity, for it gives an account of the captivity, a period of about a thousand years. Strange that a man who is proclaimed as the historian of the creation, the privy counsellor and confidant of the Almighty—the legislator of the Jewish nation and the founder of its religion; strange, I say, that even the name of such man should not find a place in their books for a thousand years, if they knew or believed any thing about him or the books he is said to have written.

Fourthly, the opinion of some of the most celebrated of the Jewish commentators that Moses is not the author of the

book of Genesis, founded on the reasons given for that opinion.

Fifthly, the opinion of the early christian writers and of the great champion of Jewish literature Marmonides, that the book of Genesis is not a book of facts.

Sixthly, the silence imposed by all the Jewish Rabbins, and by Marmonides himself, upon the Jewish nation, not to speak of any thing they may happen to know, or discover, respecting the cosmogany (or creation of the world) in the book of Genesis.

From these circumstances the following conclusions offer.

First, that the book of Genesis is not a book of fact.

Secondly, that as no mention is made throughout the bible of any of the extraordinary things related in Genesis has not been written till after the other books were written and put as a preface to the bible. Every one knows that a preface to a book, though it stand first, is the last written.

Thirdly, that the silence imposed by all the Jewish Rabbins and by Marmonides upon the Jewish nation to keep silence upon every thing related in their cosmogany evinces a secret they are not willing should be known; the secret therefore explains itself to be, that when the Jews were in captivity in Babylon and Persia they became acquainted with the cosmogany of the Persians as registered in the Zend-Avesta of Zoroaster the Persian law-giver, which after their return from captivity they manufactured and modelled as their own, and anti-dated it by giving to it the name of Moses. The case admits of no other explanation.

From all which it appears that the book of Genesis instead of being *the oldest book in the world*, as the bishop calls it, has been the last written book of the bible and that the cosmogany it contains has been manufactured.

(*Remainder in the next number.*)

ACCOUNT OF THE BURNING OF ROME.

EXTRACTED FROM THE ANNALS OF CORNELIUS TACITUS.

The destruction of Rome by Fire, which occurred in the 817th year from the building of the city, and in the 64th year of the Christian Era, is rendered memorable on account of the invaluable works of literature and art which were lost to the world by that unfortunate event; as well as in consequence of its happening at a period not very remote from the death of Jesus Christ, and giving an occasion for that celebrated historian, Tacitus, to make some mention of his immediate followers. This scrap of history is the more valuable, as it is the only ancient record in which any notice is taken of the early Christians, except Pliny's letter to Trajan, which is here subjoined.

Tacitus, after dilating upon the extreme cruelty of Nero, the profligacy of the Romans at this period, and particularly on the extravagant indecencies exhibited at a feast given to the Emperor, proceeds as follows:

"A DREADFUL calamity followed in a short time after, by some ascribed to the execrable wickedness of Nero. The authority of historians is on both sides, and which preponderates, it is not easy to determine. It is, however, certain, that, of all the disasters that ever befel the city of Rome, from the rage of fire, this was the worst, the most violent and destructive. During the whole of this dismal scene, no man dared to attempt any thing that might check the violence of the dreadful calamity. A crew of incendiaries stood near at hand denouncing vengeance on all who offered to interfere. Some were so abandoned as to heap fuel on the flames. They threw in firebrands and flaming torches, proclaiming aloud that they had authority for what they did. Whether, in fact, they had received such horrible orders, or under that device, meant to plunder with greater liscentiousness, cannot now be known.

"The number of houses, temples, and insulated mansions, destroyed by the fire, cannot be ascertained. But the most venerable monuments of antiquity, which the worship of ages had rendered sacred, were laid in ruins; among these were the temple dedicated to the moon, by Servius Tullius; the fane and the great altar, consecrated by Evander, the Arcadian, to Hercules, his visitor and his guest; the chapel of Jubitor Stator, built by Romulus; the palace of Numa, and the temple of Vesta, with the tutelar gods of Rome. With these were consumed the trophies of so many victories, the inimitable works of the Grecian artists, with the precious monuments of literature and ancient genius, all at present remembered by men advanced in years, but irrecoverably lost. Not even the splendor with which the new city rose out of the ruins of the old, could compensate for that lamented disaster. It did not escape observation that the fire broke out on the fourteenth before the calends of July, a day remarkable for the conflagration kindled by the Senones, when those barbarians took the city of Rome by storm and burnt it to the ground. Men of reflection, who refined on every thing with minute curiosity, calculated the number of years, months and days, from the foundation of Rome, to the firing of it by the Gauls; and from that calamity to the present, they found the interval of time precisely the same.

The ground which, after making out his own domain, Nero left to the public, was not laid out for the new city in a hurry and without judgment, as was the case after the irruption of the Gauls. A regular plan was formed; the streets were made wide and long; the elevation of the houses was defined, with an open area before the doors and porticoes to secure and adorn the front.

It was also settled, that the houses should no longer be contiguous, with slight party-walls to divide them; but every house was to stand detached, surrounded and insulated by its own enclosure. These regulations, it must be admitted, were of public utility, and added much to the embellishment

of the new city. But still the old plan of Rome was not without its advocates. It was thought more conducive to the health of the inhabitants. The narrowness of the streets, and the elevation of the buildings, served to exclude the rays of the sun; whereas the more open space, leaving neither shade nor shelter, left men exposed to the intense heat of the day.

"These several regulations were, no doubt, the best that human wisdom could suggest—the next care was to propitiate the Gods.

"The Sybilline books were consulted; and the consequence was, that supplications were decreed to Vulcan, to Ceres and Proserpine. A band of matrons offered their prayers and sacrifices to Juno, first in the capitol, and next on the nearest margin of the sea, where they supplied themselves with water to sprinkle the temple and statue of the goddess. A select number of women, who had husbands actually living, laid the deities on their sacred beds, and kept midnight vigils with the usual solemnity. But neither these religious ceremonies, nor the liberal donations of the prince, could efface from the minds of men the prevailing opinion, that Rome was set on fire by his own orders. The infamy of that horrible transaction still adhered to him. In order, if possible, to remove the imputation, he determined to transfer the guilt to others. For this purpose he punished with exquisite torture, a race of men, detested for their evil practices, by vulgar appellation commonly called Christians.

"The name was derived from Christ, who, in the reign of Tiberius, suffered under Pontius Pilate, the procurator of Judea. By that event, the sect, of which he was founder, received a blow, which, for a time, checked the growth of a *dangerous superstition*; but it revived soon after, and spread with recruited vigor, not only in Judea, the soil that gave it birth, but even in the city of Rome, the common sink into which every thing infamous and abominable flows, like a torrent, from all quarters of the world. Nero proceeded with the usual artifice. He found a set of profligate and abandon-

ed wretches, who were induced to confess themselves guilty, and, on the evidence of such men, a number of Christians were convicted; not, indeed, upon clear evidence of having set the city on fire, but rather on account of their sullen hatred of the whole human race. They were put to death with exquisite cruelty; and to their suffering Nero added mockery and derision. Some were covered with skins of wild beasts, and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive; and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night.

"For the convenience of seeing this tragic spectacle, the emperor lent his own gardens. He added the sports of the circus, and assisted in person, sometimes driving a curricle, and occasionally mixing with the rabble in his coachman's dress. At length the cruelty of these proceedings filled every breast with compassion. Humanity relented in favor of the christians. The manners of that people were, no doubt, of a pernicious tendency; and their crimes called for the hand of justice: but it was evident, that they fell a sacrifice, not for the public good, but to glut the rage and cruelty of one man only."

NOTE

By Mr. Murphy the English translator of Tacitus.

Brotier observes, that the Jews, in that period of time, were guilty of great enormities; and the distinction between them and the christians not being understood, all were considered in the same light, despised and hated by the Romans. And Suetonius relates, that Claudius banished the Jews, who were raising seditious tumults, at the instigation of one Chrestus; (that name, it is almost needless to observe, cannot, at least ought not, to be confounded with Jesus Christ;) who, it was well known at Rome, had suffered under Pon-

tius Pilate,* in the reign of Tiberius. Chrestus, Brotier observes, was not an uncommon name among the Greeks and Romans. When the Jews were ordered by Claudius to depart from Rome, all of that nation, who professed themselves followers of Christ, were, without distinction included in the number. The edict of the Emperor was not pointed against the christians. Nero appears to be the first that attacked them as the professors of a new religion; and when such a man as Tacitus calls it a dangerous superstition, it must be allowed that indirectly an apology is made for Nero. But for Tacitus who had opportunities for a *fair enquiry*, and *ability* to *know* and *decide*, what excuse can be offered. The vices of the Jews were imputed to the christians without discrimination, and Tacitus suffered himself to be hurried away by the torrent of popular prejudice. And yet we find that his friend Pliny, during his administration in the province of Bithynia, thought and acted with moderation. The christians were under a prosecution; Pliny, in his character of proconsular governor, was in doubt how to proceed. He wrote to the Emperor Trajan on the subject; and after stating that the *real Christians were not to be forced by any*

* *Chrestus, or rather Christus, is the Latin name for Christ, there is therefore an appearance of fraud on the part of Mr. Murphy in not translating the name. By retaining the Latin termination it would seem to be sure to be a different name. Tiberius reigned in the time of Jesus Christ, Claudius succeeded him, and was the immediate predecessor of Nero. We are ignorant of the original phrase, in Suetonius, which Mr. Murphy has translated,* "at the instigation of one Chrestus," *but, from the affinity in the dates of the events spoken of, we do not hesitate to say, that Chrestus and Christus is one and the same person, and that Christ is the usual translation of the name into English. That Christus might have been a very common name is very possible, but it is evident that the seditious tumults spoken of were the effect of religious schism, and we hear of no other at this time, than that which was afterwards called christianity.*

means whatever, to renounce the articles of their belief, he proceeds to the sum total of their guilt, which he found to be as follows: They met on a stated day before it was light, and addressed themselves in a prayer or hymn to Christ, *as to a God*, binding themselves by a solemn oath, not for any wicked purpose, but never to commit any *fraud, theft*, or *adultery*; never to *falsify their word*, nor *deny a trust reposed in them*; after which it is their custom to separate, and then to re-assemble to eat their meals together, in a manner perfectly harmless and inoffensive. They desisted, says Pliny, from this custom, after my edict, issued according to your orders, against the holding of any assemblies whatever. Pliny adds, in the same letter, that, in order to come at the real truth, he ordered two female slaves to be put to the torture, but he could discover nothing more than a *rooted* and *excessive superstition*. Trajan, in his answer to this letter, determines that if christians are brought before the governor, and proved to be guilty, they must be punished, unless they renounce their errors, and invoke the Gods of Rome. In that case they were to be pardoned, notwithstanding any former suspicion. But the Emperor says to his minister, "I would not have you officiously enter into any enquiries concerning them." Pliny's letter, Mr. Melmoth observes, is esteemed as almost the only genuine monument of ecclesiastical antiquity, relating to the times immediately succeeding the apostles, being wrote not above forty years after the death of Paul. It was preserved by the christians themselves, as a clear and unsuspicious evidence of the purity of their doctrines.

The Jews, as will be seen in the history, book 5, were charged with harbouring a sullen aversion towards all mankind. It is unnecessary to vindicate the christian religion from that imputation.

REMARKS.

It is of no consequence to the world at this period to know who set the city of Rome on fire in the days of Nero,* but it is of *some* importance to ascertain whether the miraculous transactions related in the book, called the New Testament be facts or fabrications. Because we are told in the most serious and emphatic manner, that on the belief of them depends our eternal happiness in a future life. Every man, woman and child has the same stake at issue, and if faith in those strange, marvellous and unnatural things be necessary to salvation, the evidence of their existence ought to have been handed down to succeeding generations in a manner that would have forced conviction upon all mankind. Every country and nation should have been made acquainted with them: None should have been left to doubt in a case so important. The fact however is otherwise, no historian of the times in which these wonders are said to have occurred takes the least notice of them. Jesus Christ is barely mentioned as an obscure leader of a new sect attended by a few

* *We do not, however, perceive that any thing is to be gained by endeavoring to transfer the turpitude of this transaction, or any other immoral conduct, from the christians to the Jews. Jesus Christ himself and many of his followers were Jews; and if piety, and the most scrupulous adherence to the Mosaic dispensation, emanating, as it is said, immediately from the Supreme Being; if the superlative advantage, they are said to have enjoyed, of a Theocratic government, be any guarantee for correct deportment, the Jews ought to be presumed to have been the most moral people in existence. Shall politheists, nations paying homage to false Gods, be justified in despising, and casting the most foul odium upon the only people under heaven, who at that time, according to our own belief, worshipped the true God? Let us pause before we admit this reproach to pass current: Let us remember that as long as we acknowledge the Jewish code as divine, we ourselves are in reality Jews as to faith, the only difference being, that we believe the Messiah has already come, and they are anxiously waiting his advent, with lamps trimmed and burning in their Synagogues.*

ignorant followers. This circumstance however is by no means a reproach to his tenets. He, like other good men in all ages, taught the doctrine of benevolence, of justice and of the equality of mankind. There is no mystery in this, no inspiration is required to declare, or to believe in such doctrine. But if mysterious opinions, abhorrent to reason and common sense, have been incorporated into his plain system of ethics, by knavery, ignorance, or folly, are mankind in this enlightened age to submit to such glaring impositions? If Jesus of Nazareth was not able to convince his brothers and sisters and townsmen, much less the men of learning of his time, of his divine mission, what reason have we now to believe in it, when the facts, by which it is to be established, are not to be found in history?

If Jesus Christ, who was wickedly murdered by the Jews for preaching the doctrine of Philanthrophy, in opposition to their cruel code and nonsensical rites, which they alledged were in conformity to the immediate command of Jehovah, be in reality the son of God, and if the greatest of all possible mysteries be true, that his sufferings will procure the favor of the Almighty to those who believe him such, why in the name of justice and mercy were not the mighty acts he is said to perform, thought worthy to be recorded by the historians of his day? If the miracles mentioned in the gospel were actually wrought, why did not Tacitus notice them? And, as Mr. Murphy says, "when such a man as *Tacitus* calls it [the christian religion] *a dangerous superstition*, it must be allowed that indirectly an apology is made for Nero. But for Tacitus who had *opportunity* for a *fair enquiry*, and ability *to know* and *decide*, what excuse can be offered?"—That is provided he mistated facts, but as there is no proof that he has done so, no excuse is requisite. The circumstance of his making no mention of the miracles, said to be wrought by Jesus Christ, is of itself sufficient and conclusive evidence that they never had being, except in the imagination of his enthusiastic disciples. Besides no body knows when, or by whom, the books that record these wonders were writ-

ten, and therefore no notice is taken of them or their authors by ancient historians. Pious frauds however have not been neglected to supply the deficiency of history in this respect, as appears by the following interpolation in Josephus' history of the Jews, which is not to be found in the early copies of that work, not indeed till long after the death of the author. This fact has been so fully established by doctor Priestley and other learned men, that it is not now disputed by any man of information; altho' many who feel an interest in deceiving mankind, may still insidiously attempt to palm the fabrication in Josephus, upon the ignorant and credulous. The passage is as follows:

"It being the usual custom of the Roman governors to advise the senate and people of such material things as happened in their respective provinces, Publius Lentulus being president in the days of Tiberius Cæsar, the Emperor, wrote the following epistle to the senate concerning the description of the person of *Jesus Christ*."

"CONSCRIPT FATHERS,

"There appeared in [redacted] our days a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a prophet of truth; but his own disciples call him the Son of God.—He raiseth the dead, and cureth all manner of diseases. A man, of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the colour of a filbert fully ripe, plain to his ears, whence downward it is more orient of color, somewhat curling and waving about his shoulders. In the midst of his hair, is a seam, or partition of his hair, after the manner of the Nazarites; his forehead plain and delicate, his face without spot or wrinkle, beautified with a comely red; his nose and mouth exactly formed, his beard thick, the colour of his hair; not of any great length but forked; his look innocent, his eyes grey, clear and quick—in reproving, terrible—in admonishing, courteous—in speaking, very modest and wise,

—in proportion of body, well shaped.—None have seen him laugh; but many have seen him weep—a man, for his singular beauty surpassing the children of men."

Reader do you not see imposture and fraud stamped upon the face of this record? With what *sang froid* the writer speaks of a man's *raising the dead?* A thing never known or heard of before or since.* Would not such a circumstance have made some noise in Rome? If true, would not the Emperor have sent for Jesus Christ to Rome to raise some of his deceased friends, or himself in case of death? This is reputed to be an official letter from a governor to the Roman senate; and it is to be presumed that he would not have dared to write to that wise body of legislators what was not true; and yet we find no notice is taken of it by the Conscript Fathers; none of their celebrated orators render this *important discovery* immortal by their speeches. The story died a natural death, without gaining, that we know of, a single convert in Rome. And what is more extraordinary we do not hear that this governor was ordered home by the Emperor as too weak and credulous to retain the command of a Roman province; which doubtless would have been done had he written such a letter. The probability is that this minute description of the person of Jesus Christ was written by some Pope, or Roman Catholic priest, to serve as a guide for their painters.

* *The story of the Witch of Endor's raising Samuel cannot we think with propriety be cited in contradiction to what is here asserted, as we believe the most orthodox divines agree that it was a mere* representation *of Samuel that the witch conjured up, by the aid of the Devil, to satisfy Saul's curiosity. At any rate it does not appear that Samuel continued many minutes in existence, whilst those here reported to be raised by Jesus Christ must be supposed to have lived years afterwards, else the raising of them would have been to no purpose, altho' we have no more account of their subsequent lives, than we have of those who are said to have risen at the crucifixion.*

CURIOUS PAINTER'S BILL.

THE following are verbatim, the items of a painter's bill lately sent for payment to a noble lord, who considers himself one of the greatest connoisseurs of the age, and who has a very large collection of both sacred and prophane pictures.

To filling up the chink in the Red Sea and repairing the damages of Pharoah's host.

To a new thief on the cross.

To cleansing six of the Apostles and adding an entire new Judas Iscariot.

To a pair of new hands for Daniel in the lion's den and a set of teeth for the lioness.

To new varnishing Moses' rod.

To repairing Nebuchadnezzar's beard.

To mending the pitcher of Jacob's daughter.

To a pair of ears for Balaam and a new tongue for the ass.

To cleaning the whale's belly, varnishing Jonah's face and mending his left arm.

To cleaning the pictu[illegible]Sampson in the character of a fox hunter and substituting the whip for the fire brand.

To a new broom and bonnet for the Witch of Endor.

To painting twenty one new steps to Jacob's ladder.

To adding some Scotch cattle to Pharaoh's lean kine.

To mending the net in the miraculous draught of fishes.

To painting a new City in the land of Nod.

To cleaning the garden of Eden, after Adam's expulsion.

To painting a shoulder of mutton and a shin of beef in the mouths of two of the ravens feeding Elijah.

To an exact representation of Noah, in the character of a general reviewing his troops preparatory to their march, and the dove dressed as aid-de-camp.

To painting Noah dressed in an Admiral's uniform.

Sampson making a present of his jaw bone to the proprietors of the British museum.

To repairing Solomon's nose, and making a new nail to his middle finger. *Eng. Mag.*

To Men of Science.—The late bad weather began after Christmas day, when the moon changed in Perigee, and in maximum of latitude and declination, but of different names; and in a quadrature, or 90 degrees from the Nodes; and terminated in a storm on the night of the 31st ult. blowing hardest about 11 o'clock, at the very time when the moon was bisected by the plane of the Ecliptic, or exactly in the descending Node, which at this time is in the Vernal Equinox. The like circumstance will not happen again in less time than 8 years and 22½ days; but will take place in the Autumnal Equinox, in half a revolution of the Nodes, or about the 20th of April, 1820. This incident is mentioned in confirmation of the Newtonian system of philosophy; and it is dedicated to the memory of its illustrious founder.

Charleston, Jan. 3. W. NORTH.

Titles.—Lord Wellington is more likely to bend beneath his *titles* than his *laurels*. As [illegible] defeat brings a new title, he may soon vie in the length of his string with any Spanish Don on the peninsula. He is now, it seems, dubbed the *Earl of Busaco*, or *Buss-a-cow*—probably on account of *the bull* he made in mistaking a defeat for a victory!

Earl *Buss-a-cow* may probably soon salute *John Bull*—on his return from the glorious expedition to deliver the peninsula from the *tyranny* of Bonaparte, and restore it to the *liberty* of being governed by kings and nobles—monks and friars—superstition and bigotry—torture and the inquisition.

T. T. Amer.

English Literature.—Over the door of a school in Piccadilly, (London) is painted the following scientific notice:

"Reeding, righting, and Mathew Mattocks tawt hear."

THEOPHILANTHROPIST,

No. 7.

"Slave to no sect, who takes no private road,
"But looks through Nature up to Nature's God."—POPE.

LETTER V.

ON POLITICAL EVILS.

BY SOAME JENYNS.

[*Continued from page 209.*]

The American reader will not expect from a ministerial member of the British Parliament, sentiments on government in perfect unison with his own. Education and interest generally bear supreme sway over even philosophic minds on this subject. But, notwithstanding, Mr. Jenyns gives the preference to a limited monarchy over absolute despotism and democracy, he candidly states the evils resulting from each. And it must be observed that the democracies, with which he was acquainted, were very different from the governments of the United States, none such having existence at the time he wrote. He seems, however, to be possessed with an idea, *that the evils generally, even of oppressive governments, ought to be patiently borne, as, in his opinion, they are unavoidable. That they may in some measure be modified, but can by no means be wholly removed.* It is certain that absolute perfection in government, or a state of existence free from all evil, can never be expected in this world. America, however, is now in the *full tide of successful experiment* upon those

principles, which before the happy dawn of our revolution, were contemptuously treated, as the idle dreams of visionary philosophers. The common error of Europeans, and which our author sanctions, that, "no government can be carried on, nor subordination preserved without forms and ceremonials, pomp and parade," has been completely refuted. A president of the United States may dress in the plainest manner, take an airing on horse back without a single attendant, confer with members of congress and the secretaries of departments, in a morning gown, and yet the government and laws be respected and obeyed. We see governors of states exposed in the fields labouring upon their farms, and notwithstanding the laws of those states are more scrupulously observed, than are the laws probably of any country in Europe. Provided just laws are enacted, and the earnings of the people are not filched from them and squandered upon parasites, and in the mainten ance of wicked and useless wars, there appears no difficulty in supporting governments, divested of that host of evils, which our author represents as absolutely necessary. He speaks also of the necessity of wars, what, it may be asked, has England gained by wars, but immense expence, and consequent increase of taxes? She has by them to be sure, created places for the younger branches of her nobility, but let this nobility return to common life, and the necessity of wars on their account would cease to exist.

Religious tests, which he thinks, *governments can scarcely subsist without*, experience has shewn to be entirely unnecessary; all sectarians, as well as those who profess attachment to no particular faith, are here elegible to office, and we see no evils resulting from this liberal policy. On the contrary, the eternal warfare, subsisting between the English government and the people of Ireland, demonstrate the deleterious consequences of attempting to enforce an uniformity of religion in any

nation. In short, the virtual tendency of religious tests is to elevate the sycophant, the hypocrite, and the knave above the honest man, and they ought to be universally reprobated.

We hope and believe, that our author's assertion, *that assemblies of men unconnected by self interest will not act for the general utility*, cannot apply, as a general principle, in this country, any further than as the self interest of each member of our government is connected with the good of the whole community. His remarks on this subject are calculated for the meridian of England, where no doubt they are very applicable; and a member of the government of that country must certainly be allowed to be well qualified to depict its villainies and its intrigues.

Finally, our author in portraying a statesman, a politician by profession, such as, according to his ideas, is qualified to manage the great concerns of a nation, has delineated a finished political swindler, deserving the abhorrence of mankind. Such, however, have the statesmen of Europe generally been; but the revolution of America has introduced a new era in legislation; and altho' we have had some samples in this country of the description given by Mr. Jenyns, they have been rare, and the virtue of the people has hitherto triumphed over their intrigues. We have witnessed the singular phenomenon of a philosopher and philanthropist, an amiable man in private life, carrying the same principles into the cabinet, and at the same time conducting the affairs of the nation with eternal honour to himself, and to the lasting benefit of the country.

We shall close our remarks with a short extract from Joel Barlows letter to the National Convention of France. "It has ever been the tendency of government to divide the society into two parties, the governors and the governed. The mischiefs arising from this are almost infinite. It not only disposes each party to view the other

with an eye of jealousy and distrust, which soon rise to acts of secret or open enmity, but it effectually corrupts the morals of both parties, and destroys the vital principles of society; it makes government the trade of the few, submission the drudgery of the many, and falsehood the common artifice of the whole. To prevent this, I would have no man placed in a position in which he can call himself governor, for a moment longer than while he performs the duties of his trust to the satisfaction of his fellow citizens, nor even, then, but for a short period.—He should feel at all times as though he were soon to change places with any one of his neighbours, whom he now sees submissive to his authority."

Notwithstanding what is above said there are many excellent remarks in this chapter, on Political Evils, well worthy the attention of our readers.]

ACCORDING to my proposed plan there still remain two sorts of evils to be accounted for, political and religious; under which heads, (if you are not already tired with so abstruse and unentertaining a correspondence) I shall endeavour to shew you, that it is utterly impossible, even for omnipotence itself, to give a perfect government, or a perfect religion to an imperfect creature; and therefore, that the numberless imperfections inherent in all human governments and religions, are not imputable to God, nor any defect of power, wisdom, or goodness in him; but only to the inferiority of man's station in the universe, which necessarily exposes him to Natural and Moral Evils, and must, for the same reason, to Political and Religious; which are indeed but the consequences of the other. Superior Beings may probably form to themselves, or receive from their Creator, government, without tyranny or corruption, and religions without delusions or absurdities; but man cannot: God indeed may remove him into so exalted a society; but whilst he continues to be man, he must be subject to innumerable

Evils; amongst which those I call Political and Religious are far from being the least.

But as these two kinds of Evils are very different, they will require different considerations; I shall therefore in the present confine myself to the political only; by which I mean all those grievous burthens of tyranny and oppression, of violence and corruption, of war and desolation, under which all ages and nations have ever groaned on account of government: little less destructive perhaps to the happiness of mankind than even anarchy itself.

As to Government in general, it is no wonder, that it is so productive of Evil, since its very nature consists of power trusted in the hands of such imperfect and vicious creatures as men, and exercised over others as imperfect and vicious as themselves. Its origin also arises from the same impure source of human imperfection; that is, men being neither wise and honest enough, to pursue their common or mutual interests without compulsion, are obliged to submit to some, in order to secure their lives and properties from the depredations of all: but though this necessity drives them into some kind of government, yet it can never decide who shall govern, because all men being by nature equal, every one has an equal right to that superiority: this therefore can be determined only by more imperfections: that is, by the struggles of ambition, treachery, violence, and corruption; from success in which universal scramble are derived all the mighty empires of the earth: one man at first by some of these methods acquiring the command over a few, then by their aid extending his power over greater numbers, and at last by the assistance of those numbers, united by the advantage of plundering others, subduing all opposition: and thus we see that all human government is the offspring of violence and corruption, and must inherit the imperfection of both its parents. It is plain also that national governments can never be supported by any other methods than those by which they were at first raised; for, being all independent of each

other, and having no superior tribunal to refer to for justice, they can have no means to secure their own possessions, or to repel their mutual encroachments, but by force, which is called the right of war; that is, the right of doing all the wrong that lies in their power: For war, however dignified with honours and encomiums by conquerors and their flatterers, is in fact nothing else but robbery and murder. Nations having no more right to plunder each other than parishes, nor men to kill one another in their political than in their private capacities.

If we look into the internal constitutions of all these governments, we shall find likewise, that they must be administered by the same violence and corruption to which they are indebted for their origin; that is, by hiring one part of the society to force the other into subjection; and that none of them ever subsisted any longer than whilst the stronger part, not always the most numerous, found it for their advantage to keep the weaker in obedience: for it should be remembered, as the fundamental of all politics, that men will never submit to each other merely for the sake of public utility,* too remote a benefit to make any impression on the dull senses of the multitude; but must be always beat or bribed into obedience. Higher orders of beings may submit to each other on nobler motives, from their sense of virtue or of universal benefit; but man can be governed

* *If any one is so ignorant of human nature, as to fancy that they will, let him make the experiment in a single parish and there, if without power or compulsion, interest or gratuity, solely by the strength of reason, and motives of public advantage, he can persuade the inhabitants to submit to equal and necessary taxes, to repair roads, build bridges, inclose commons, drain marshes, employ their poor, or perform any works of general utility: if he can accomplish this let him retain his opinion, but if he finds it utterly impracticable, let him not expect, that it can ever be done in a whole nation, in which there are so many more factions, interests and absurdities to contend with.*

by nothing but the fear of punishment or the hopes of reward; that is, by self-interest, the great principle that operates in the political world in the same manner that attraction does in the natural, preserving order and restraining every thing to its proper course by the continual endeavours of every individual to draw all power and property to himself.*

If we descend to the examination of particular forms of government, we shall see them all exactly correspond with this general plan; we shall find that none of them owe their origin to patriarchal power, the divine right of Princes, or the uninfluenced choice of the people; things which never existed but in the idle dreams of visionary politicians; but all to the struggles of ambition and self-interest, subsiding at last into some kind of policy; either into absolute monarchy or some species of popular government more or less remote from it, as the different parts of it have had strength or fortune to prevail; all which must be carried on by the same vicious methods of violence or corruption, and consequently be productive of numberless, if not of equal, evils.

In absolute monarchies, for instance, great violence must be exercised to keep men, by nature equal, in so unnatural a subjection; this must produce plots, rebellions, civil wars and massacres; and these must require more violence to repress them: but this violence cannot be used without much corruption; for it is not the person of the sovereign, his crown and scepter, that can preserve his authority, nor can he destroy thousands with his own hand, like a hero in a romance; a powerful army must be kept in pay to enslave the people, and a numerous clergy to deceive them† ; whose

* *There is indeed one other method of government frequently made use of by the most illustrious Princes and Legislators, that is fraud; but, as this operates only by the appearance of self-interest, it may properly be comprehended under that head.*

† *It has been represented as if the author by this designed to insinuate that the whole business of the clergy was to de-*

ambition, avarice, luxury and cruelty must be satiated with the blood and treasures of that very people as a reward for their services: hence infinite evils must arise, the lives, liberties and properties of all must be dependent on the capricious will of one, or, what is worse, on the wills of his pimps, flatterers and favourites: justice must be perverted by favour, and that favour can seldom be obtained but by adulation, servility and treachery: this produces all kinds of Moral Evils, and these beget more Political.

In democratical governments, if there is less violence there is more corruption; which in these indeed is the basis of all power, and productive of the most mischievous effects; here all things are at the disposal of an ignorant and giddy multitude, always led to their own destruction by the flimsy eloquence and pretended patriotism of knaves, fools, and enthusiastic madmen; or commonly of some extraordinary genius, formed for popularity by a lucky composition of all these excellent ingredients.

Mixed governments, though perhaps productive of fewer Evils than either of the former, yet must necessarily partake of those belonging to both, and be supported by more or less of violence, as they more or less approach the despotic; or of corruption, as they come nearer to the democratical principles: the further they shrink from the iron scourges of the one, the more will they be entangled in the golden fetters of the other; for corruption must always increase in due proportion to the decrease of arbitrary power, since where there is less power to command obedience, there must be more bribery to purchase it, or there can be no government at all. These have besides many Evils peculiar to themselves, the very excellence of these sort of constitutions being produc-

ceive the people; than which nothing can be more distant from his intentions: all that he means is, that men will not easily submit to tyranny, unless their consciences are first enslaved; or that popery is the most effectual support of arbitrary power: a proposition which he supposes no one will presume to contradict.

tive of inconveniences: for this excellence consisting principally in this, that their different parts are able to counteract each other's mischievous intentions, the reins of government are kept tight only by each pulling a different way, and they subsist by a perpetual contention, like a body kept alive by the opposite effects of contrary poisons: a very precarious and uneasy kind of existence! This exposes them in some measure to all the Evils incident to both absolute and popular governments, to the oppression of the one, and the licentiousness of the other, to factions at home, weakness abroad, and infinite expence in all parts of their administration.

All these Evils arise from the nature of things and the nature of man, and not from the weakness or wickedness of particular men, or their accidental ascendency in particular governments: the degrees of them may indeed be owing to these, but their existence is immutable. So long as the imperfection of human nature continues, so long will princes, for the most part, convert that power with which they are trusted for the sake of public utility, to the ignoble ends of their own avarice, luxury or ambition; so long will the people prefer present self-interest to remote benefits arising from national prosperity; and so long will corrupt ministers employ this popular venality to their own private advantage.

Should one enumerate all the evils of this kind, which cannot be excluded from government without the total alteration of human nature, they would be endless; to instance but a few: all political bodies, like the natural, must have the seeds of their own dissolution sown in their very essence, and like them be destroyed by every excess; by excess of poverty or riches, of slavery or liberty, of ignorance or knowledge, of adversity or prosperity: a strong proof of their imperfection, that they cannot bear excess even of the greatest good, and yet they cannot be formed of more durable materials, so long as they are constituted of human creatures. All power trusted in the hands of so imperfect a creature as man, must be pernicious and oppressive, and yet somewhere

such power must be trusted. All human laws must be liable to misconstruction, and uncertainty, yet without laws property cannot be secured. All popular elections must be attended with corruption, licentiousness, and the perversion of justice, yet without them the liberty of no country can be preserved. All national provisions for the poor must not only be encouragements to idleness, but productive of contests, and oftentimes of cruelty, yet without such many honest but unfortunate people must inevitably perish. All religious tests, and subscriptions, are in their own natures subversive of truth and morals; yet the folly of one part of mankind, and the knavery of the other, will scarcely permit any government to subsist without them. Trade and wealth are the strength and the pursuit of every wise nation, yet these must certainly produce luxury, which no less certainly must produce their destruction. All war is a complication of all manner of Evils natural and moral, that is of misery and wickedness: yet without it national contentions can never be determined. No government can be carried on, nor subordination preserved, without forms and ceremonials, pomp, and parade; yet all such, from the inferiority of human nature giving itself airs of grandeur and magnificence, and the despicable expedients it is obliged to have recourse to, to support it, must always have something mean and ridiculous in them to exalted understandings. All governments are in a great measure upheld by absurd notions infused into the minds of the people, of the divine right of some particular person or family to reign over them; a foolish partiality for some particular spot of ground; an outrageous zeal for some religion which they cannot understand, or a senseless pursuit of glory which they can never attain; these are all false principles, yet without them, or some like them, no nation can long subsist: they can never be defended by reason, yet reason can produce no others that can supply their places. Every flourishing nation endeavours to improve arts, and cultivate reason and good sense; yet if these are

extended too far, or too universally diffused, no national government or national religion can long stand their ground; for it is with old establishments as with old houses, their deformities are commonly their supports, and these can never be removed without endangering the whole fabric. In short, no government can be administered without in some degree deceiving the people, oppressing the mean, indulging the great, corrupting the venal, opposing factions to each other, and temporising with parties.

It is this necessity for Evil in all government, which gives that weight and popularity, which usually attends all those who oppose, and calumniate any government whatever; appearing always to have reason on their side, because the Evils of all power are conspicuous to the meanest capacity, whereas the necessity for those Evils are perceivable only to superior understandings: every one can feel the burthen of taxes, and see the inconveniences of armies, places, and pensions, that must encrease them, but very few are able to comprehend that no government can be supported without them in a certain degree. The most ignorant can perceive the mischiefs that must arise from corrupt ministers and venal parliaments; but it requires some sagacity to discern, that assemblies of men unconnected by self-interest will no more draw together in the business of the public than horses without harness or bridles; but, like them, instead of being quietly guided in the right road of general utility, will immediately run into riot, stop the wheels of government, and tear all the political machine to pieces.

The wise man knows that those Evils cannot be eradicated, and that their excess only can be prevented; that thus far every honest man will endeavour to his utmost, but to proceed farther only fools will hope for, or knaves pretend. He knows that though a single man may possibly prefer public utility to private advantage, it is utterly impossible, that the majority of numerous bodies should be actuated by the same generous and patriotic principles; these can spring

only from virtue and wisdom, benevolent hearts, and comprehensive understandings; which, being the portion but of a few more exalted individuals, can never be found in the multitude to be governed: nor can they be bestowed in any extraordinary degree on those who govern: statesmen and ministers, who must be hackneyed in the ways of men, cannot be made of such pure and refined materials; peculiar must be the composition of that little creature called a *Great Man*. He must be formed of all kinds of contradictions: he must be indefatigable in business, to fit him for the labours of his station, and at the same time fond of pleasures, to enable him to attach many to his interests by a participation of their vices: He must be master of much artifice and knavery, his situation requiring him to employ, and be employed by so many knaves; yet he must have some honesty, or those very knaves will be unwilling to trust him: He must be possessed of great magnanimity perpetually to confront surrounding enemies and impending dangers; yet of great meanness, to flatter those enemies, and suffer tamely continual injuries, and abuses: He must be wise enough to conduct the great affairs of mankind with sagacity and success, and to acquire riches and honours for his reward; and at the same time foolish enough to think it worth a wise man's while to meddle with such affairs at all, and to accept of such imaginary rewards for real sufferings. Since then in all human governments such must the governors, and such the governed eternally be, it is certain they must be ever big with numberless imperfections, and productive of abundant Evils: and it is no less plain, that if infinite goodness could not exclude natural and moral Evils, infinite power can never prevent political.

I hope, Sir, the picture I have here drawn of human nature, and human government, will not appear too much of the caricature kind: your experience in both must inform you that it is like, though your good nature may incline you to be sorry that it is so. I trust likewise to your good sense

to distinguish, that what has here been said of their imperfections, and abuses, is by no means intended as a defence of them, but meant only to shew their necessity: to this every wise man ought quietly to submit, endeavouring at the same time to redress them to the utmost of his power; which can be effected by one method only; that is, by a reformation of manners: for as all Political Evils derive their original from Moral, these can never be removed, until these are first amended. SIR, &c.

MORALITY OF MAHOMETANISM.

(*Continued from page 220.*)

MODESTY.

SPEAK unto the true believers, that they restrain their eyes, and keep themselves from immodest actions: this will be more pure for them; for God is well acquainted with that which they do. And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments, except what necessarily appeareth thereof; and let them throw their veils over their bosoms, and not shew their ornaments, unless to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or their women, or the captives which their right hand shall possess, or unto such men as attend them, and have no need of women, or unto children, who distinguish not the nakedness of women. And let them not make a noise with their feet, that their ornaments which they hide may thereby be discovered. And be ye all turned unto God, O true believers, that ye may be happy. Chap. xxiv, vol. ii. p. 192.

O true believers, let your slaves and those among you, who shall not have attained the age of puberty, ask leave of

you before they come into your presence, three times in the day, namely, before the morning prayer, and when ye lay aside your garment at noon, and after the evening prayer. These are the three times for you to be private: it shall be no crime in you or in them, if they go in to you without asking permission, after these times while ye are in frequent attendance, the one of you on the other. Thus God declareth his signs unto you; for God is knowing and wise. And when your children attain the age of puberty, let them ask leave to come into your presence at all times, in the same manner as those who have attained that age before them, ask leave. Thus God declareth his signs unto you, for God is knowing and wise. As to such women as are past child-bearing, who hope not to marry again, because of their advanced age, it shall be no crime in them if they lay aside their outer garments, not shewing their ornaments; but if they abstain from this it will be better for them. God both heareth and knoweth. It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves, that ye eat in your houses; or in the houses of your fathers, or mothers, or in the houses of your brothers, or sisters, or the houses of your uncles, or in those houses the keys whereof ye have in your possession, or in the house of your friend. It shall not be any crime in you whether ye eat together or separately. Id. p. 198.

MURDER.

O true bslievers, the law of retaliation is ordained you for the slain; the free shall die for the free, and the servant for the servant, and a woman for a woman: but he whom his brother shall forgive, may be prosecuted, and obliged to make satisfaction according to what is just, and a fine shall be set on him with humanity. This is indulgence from your Lord, and mercy. And he who shall transgress after this, by killing the murderer, shall suffer a grievous punishment. And in this law of retaliation ye have life, O ye of

understanding! that peradventure ye may fear. c. ii. v. 1. p. 31.

It is not lawful for a believer to kill a believer, unless it happen by mistake; and whoso killeth a believer by mistake, the penalty shall be the freeing a believer from slavery, and a fine to be paid to the family of the deceased, unless they remit it as alms: and if the slain person be of a people at enmity with you, and be a true believer, the penalty shall be the freeing a believer; but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who findeth not wherewith to do this, shall fast two months consecutively, as a penance enjoined from God; and God is knowing and wise. But whoso killeth a believer designedly, his reward shall be hell; he shall remain therein for ever; and God shall be angry with him, and shall curse him, and shall prepare for him a great punishment. c. iv. v. 1. p. 112.

REMARKS.

This method of accepting a pecuniary compromise for blood, we are told in a note on the passage, from Chardin, is frequently practised among the Mohammedans, especially in Persia. A similar usage obtained in England in the time of the Saxons, where this kind of retaliatory revenge was allowed, as may be seen in law books, under the name of *deadly feud*; and which also admitted of commutation for money. This indeed is holding the life of a man very cheap, and rendering it insecure. But if the old Saxon laws and the present practice of the Asiatics do not sufficiently estimate and guard the lives of the innocent, the laws prevailing at present in some of the United States, do not set a proper value upon the lives of the guilty. The present list of capital offences in their criminal codes is shocking to humanity; and in many instances the punishments are inadequate to the crimes.

There appear but two ends to be obtained by penal inflictions. I. The reformation of the offender. II. The deterring others from the commission of the like crimes.

These two ends, however, ought to be separately or jointly attended to, in proportion to the nature of the offence, and its detriment to society: and it is also to be considered, whether the offence is only the result of some temporary passion, of which the subject, with proper treatment, may be cured: Or,

Whether its atrociousness evinces a depravity of heart, which the security of mankind claims a security against; where reformation is improbable, or too precarious to be trusted.

According as these considerations agree together, they will determine whether the first intention of punishment, reclaiming the criminal, ought to be attended to; or whether the second should be the sole object of proceeding.

From this view of the matter, who can avoid pitying a poor unfortunate young man, whose existence is cut off in the prime and vigour of life, for the paltry theft of a horse; his life being put in estimation with the value of that animal. It is true, that most of the states have by statute expunged from their criminal code many of the barbarous usuages, inherited from England, but in some of them there is still room for great improvements. We have lately been informed of the execution, in Georgia, of one Smith for attempting to aid a female to escape from slavery; whilst in the same state the murder of a slave is punished only with a fine, and temporary imprisonment. The laws of Virginia and South Carolina are similar in this respect. A circumstance took place, not many years since, in Camden, in the latter state, worthy of notice. A shoolmaster of that place murdered a negro woman, and absconded. In his hurry, he packed up with his own cloathes a handkerchief belonging to the family in which he boarded. He was brought back, and as by the laws he could not be punished with death for the murder, he

was convicted and executed for the theft. The state of New-York, we are proud to say, stands in the foremost ranks in the scale of humanity in respect to her criminal code. But we must observe, that in our opinion the practice of throwing indiscriminately into the common Bridewell criminals for petty offences is not productive of the end proposed; and that the same term of confinement at labour would be attended with far more beneficial effects.

By the laws of this state, the punishment of death is restricted to the crimes of murder and treason. We very much doubt the necessity of going to this extremity even for these crimes; especially in a republic like ours, where a vast majority of the citizens will always be ready to support the laws. And there is no difficulty of placing those guilty of crimes in a condition to repair, at least in a small degree, the mischiefs they have committed, and at the same time suffer them to remain living monuments of their own transgressions. At any rate, if the punishment of death be inflicted, however inclined we are to the side of humanity, which dictates, in the execution of the awful mandate of death upon a fellow creature, the encouragement of hope in him, that he is going to *another and a better world*, still we do think that the confident assurances, which are commonly given in such cases, by the ministers of religion, are impolitic and pernicious. The criminal is taught to believe (and the same impression is made upon the bystanders) that by placing his faith in the Redeemer, all his former transgressions are instantly blotted out, and that he will ascend immediately from the gallows to the realms of bliss.

"Believe and all your sin's forgiven.
Only believe and your's is Heaven."

We candidly declare, that we do not believe in the efficacy of these sudden conversions. Besides, what must be the effect of this doctrine upon the multitude who attend public executions? Why, that, after they should have committed the most abominable crimes against society, they have only,

in the cant phrase, to believe in *Jesus Christ, as the author and finisher of our faith*, to obtain instant pardon at the throne of God. We hold in little estimation the humanity of those, who continually torture the moral and inoffensive part of mankind with the fears of eternal torments, for lack of a few grains of supernatural faith, and reserve their charity for the repenting sinner, under sentence of death for the most atrocious crimes. We wish not to be misunderstood, we do not here speak of the myriads of our species who have suffered tortures and death for petty offences, or to gratify the fell revenge of tyrants and usurpers, many of whom were the brightest ornaments of human nature; no, we allude to real criminals, who are conscious of having committed outrages on society, worthy the punishment of death. These, no doubt, upon conviction will repent, at least that they have been detected; but we would not tarnish the character of the Supreme Judge of the world, by bartering his justice for an involuntary, mysterious and unintelligible faith.

OATHS.

Make not God the object of your oaths, that ye will deal justly, and be devout, and make peace among men; for God is he who heareth and knoweth. God will not punish you for an inconsiderate word in your oaths; but he will punish you for that which your hearts have assented to. c. ii. v. 1. p. 40.

God will not punish you for an inconsiderate word in your oaths; but he will punish you for what ye solemnly swear with deliberation. And the expiation of such an inconsiderate oath shall be the feeding of ten poor men with such moderate food as ye feed your own families withal; or to cloath them; or to free the neck of a true believer from captivity: but he who shall not find wherewith to perform one of these three things, shall fast three days. This is the expiation of your oaths when ye swear inadvertantly. Therefore keep your oaths. c. v. v. 1. p. 148,

Whoever shall violate his oath, will violate the same to the hurt only of his own soul; but whoever shall perform that which he hath covenanted with God, he will surely give him a great reward. c. xlviii. v. 2. p. 382.

ORPHANS.

They will also ask ye concerning orphans: answer, to deal righteously with them is best; and if ye intermeddle with the management of what belongs to them, do them no wrong; they are your brethren: God knoweth the corrupt dealer from the righteous; and if God please, he will surely distress you, for God is mighty and wise. c. ii. vol. 1. p. 39.

And give the orphans, when they come to age, their substance; and render them not in exchange bad for good: and devour not their substance, by adding it to your own substance; for this is a great sin.

And give not unto those who are weak of understanding the substance which God hath appointed you to preserve for them; but maintain them thereout, and cloath them, and speak kindly unto them. And examine the orphans until they attain the age of marriage: but if ye perceive they are able to manage their affairs well, deliver their substance unto them; and waste it not extravagantly, or hastily because they grow up. Let him who is rich abstain entirely from the orphan's estates; and let him who is poor take thereof, according to what shall be reasonable. And when ye deliver their substance unto them, call witnesses thereof in their presence: God taketh sufficient account of your actions. c. iv. v. 1. p. 92.

PARENTS.

Thy Lord hath commanded that ye worship none beside him; and that ye shew kindness unto your parents, whether the one of them or both of them attain to old age with thee.

Wherefore say not unto them, fye on you! neither reproach them; but behave humbly toward them, out of tender affection, and say, O Lord have mercy on them both, as they nursed me when I was little. c. xvii. v. 2. p. 99.

We have commanded man concerning his parents, (his mother carrieth him in her womb with weakness and faintness, and he is weaned in two years) saying, be grateful unto me and to thy parents. Unto me shall all come to be judged. But if thy parents endeavour to prevail on thee to associate with me that concerning which thou hast no knowledge obey them not: bear them company in this world in what shall be reasonable; but follow the way of him who sincerely turneth unto me. c. xxxi. v. 2. p. 263.

PATIENCE.

O true believers, be patient, and strive to excel in patience, and be constant minded, and fear God, that ye may be happy. c. iii. v. 1, p. 91.

PRIDE.

Distort not thy face out of contempt to men, neither walk in the earth with insolence; for God loveth no arrogant vain glorious person. And be moderate in thy pace; and lower thy voice; for the most ungrateful of all voices surely is the voice of asses. c. xxxi. v. 2. p. 264.

RIGHTEOUSNESS, defined.

It is not righteous that ye turn your faces in prayer toward the east and the west, but righteousness is of him who believeth in God and the last day, and the angels, and the Scriptures, and the prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of

those who perform their covenant, when they have covenanted and who behave themselves patiently in adversity and hardships, and in time of violence: these are they who are true, and these are they who fear God. c. ii. v. 1. p. 31.

SCOFFING, SLANDER, ABUSE, &c.

O true believers, let not men laugh other men to scorn; who peradventure may be better than themselves: neither let women laugh other women to scorn; who may possibly be better than themselves. Neither defame one another; nor call one another by opprobrious appellations. An ill name it is to be charged with wickedness, after having embraced the faith: and whoso repenteth not, they will be the unjust doers. O true believers, carefully avoid entertaining a suspicion of another: for some suspicions are a crime.—Enquire not too curiously into other men's failings: neither let the one of you speak ill of another in his absence. Would any of you desire to eat the flesh of his dead brother. Surely ye would abhor it. And fear God: for God is easy to be reconciled, and merciful. c. xlix. v. 2. p. 389.

TESTAMENTS.

It is ordained you, when any of you is at the point of death, if he leave any goods, that he bequeath a legacy to his parents, and kindred, according to what shall be reasonable. This is a duty incumbent on those who fear God. But he who shall change the legacy, after he hath heard it bequeathed by the dying person, surely the sin thereof shall be on those who change it, for God is he who heareth and knoweth. Howbeit, he who apprehendeth from the testator any mistake or injustice, and shall compose the matter between them; that shall be no crime in him, for God is gracious and merciful. c. ii. v. 1. p. 32.

O true believers! let thy witnesses be taken between you, when death approaches any of you, at the time of making the

testament; let there be two witnesses, just men from among you; or two others of a different tribe or faith from yourselves, if ye be journeying in the earth, and the accident of death befal you. Ye shall shut them both up after the afternoon prayer, and they shall swear by God, if ye doubt them, and they shall say, we will not sell our evidence for a bribe, although the person concerned be one who is related to us; neither will we conceal the testimony of God, for then should we certainly be of the number of the wicked. But if it appear that both have been guilty of iniquity, two others shall stand up in their place, of those who have convicted them of falsehood, the two nearest in blood, and they shall swear by God, saying, verily our testimony is more true than the testimony of these two, neither have we prevaricated; for then should we become of the number of the unjust. This will be easier, that men may give testimony according to the plain intention thereof; or fear lest a different oath be given after their oath. Therefore fear God, and hearken; for God directeth not the unjust people. c. v. v. 1. p. 152.

THEFT.

If a man or woman steal, cut off their hands, in retribution for that which they have committed; this is an exemplary punishment appointed by God; and God is mighty and wise. But whoever shall repent after his iniquity, and amend, verily God will be turned unto him; for God is inclined to forgive, and merciful. c. v. v. 1. p. 137.

TOLERATION.

Let there be no violence in religion. c. ii. v. 1. p. 48.

USURY.

They who devour by usury, shall not arise from the dead, but as he ariseth whom Satan hath infected by a touch: this shall happen to them because they say, truly selling is but

as usury: and yet God hath permitted selling, and forbidden usury. He therefore, who when there cometh unto him an admonition from his Lord, abstaineth from usury for the future, shall have what is past forgiven him, and his affair belongeth to God. Bnt whoever returneth to usury, they shall be the companions of hell fire; they shall continue therein forever. God shall take his blessing from usury, and shall increase alms: for God loveth no infidel, or ungodly person. But they who believe, and do that which is right, and observe the stated times of prayer, and pay their legal alms, they have their reward with their Lord: there shall come no fear on them, neither shall they be grieved. O true believers, fear God, and remit that which remaineth of usury, if ye really believe; but if ye do not, hearken unto war, which is declared against you from God and his apostle: yet if ye repent, ye shall have the capital of your money. c. ii. v. 1. p. 52. (*To be concluded in the next Number.*)

THOMAS PAINE'S ANSWER TO BISHOP WATSON.

(*Continued from page 228.*)

OF THE NAMES IN THE BOOK OF GENESIS.

EVERY thing in Genesis serve as evidence or symptom that the book has been composed in some late period of the Jewish nation. Even the names mentioned in it serve to this purpose.

Nothing is more common or more natural than to name the children of succeeding generations after the names of those who had been celebrated in some former generation. This holds good with respect to all the people, and all the histories we know of, and it does not hold good with the bible. There must be some cause for this.

The book of Genesis tells us of a man whom it calls Adam and of his sons Abel and Seth; of Enoch who lived

365 years, (it is exactly the number of days in a year) and that then God took him up. It has the appearance of being taken from some allegory of the Gentiles on the commencement and termination of the year, by the progress of the sun through the twelve signs of the Zodiac on which the allegorical religion of the Gentiles was founded. It tells us of Methuselah who lived 969 years, and of a long train of other names in the fifth chapter. It then passes on to a man whom it calls Noah, and his sons, Shem, Ham, and Japhet, then to Lot, Abraham, Isaac, and Jacob and his sons, with which the book of Genesis finishes.

All these, according to the account given in that book, were the most extraordinary and celebrated of men. They were moreover heads of families. Adam was the father of the world. Enoch, for his righteousness, was taken up to heaven. Methuselah lived to almost a thousand years. He was the son of Enoch, the man of 365, the number of days in a year. It has the appearance of being the continuation of an allegory on the 365 days of the year and its abundant productions. Noah was selected from all the world to be preserved when it was drowned, and became the second father of the world. Abraham was the father of the faithful multitude. Isaac and Jacob were the inheritors of his fame, and the last was the father of the twelve tribes.

Now, if these very wonderful men and their names, and the book that records them, had been known by the Jews before the Babylonian captivity, those names would have been as common among the Jews before that period as they have been since. We now hear of thousands of Abrahams, Isaacs and Jacobs among the Jews, but there were none of that name before the Babylonian captivity. The Bible does not mention one, though from the time that Abraham is said to have lived to the time of the Babylonian captivity is about 1400 years.

How is it to be accounted for that there have been so many thousands, and perhaps hundreds of thousands of Jews of

the names of Abraham, Isaac, and Jacob, since that period and not one before? It can be accounted for but one way, which is, that before the Babylonian captivity the Jews had no such book as Genesis, nor knew any thing of the names and persons it mentions, nor of the things it relates, and that the stories in it have been manufactured since that time. From the Arabic name *Ibrahim* (which is the manner the Turks write that name to this day) the Jews, have most probably, manufactured their Abraham.

I will advance my observations a point further, and speak of the names of *Moses* and *Aaron* mentioned for the first time in the book of *Exodus*. There are now, and have continued to be from the time of the Babylonian captivity, or soon after it, thousands of Jews of the names of Moses and Aaron and we read not of any of that name before that time. The bible does not mention one. The direct inference from this is that the Jews knew of no such book as Exodus before the Babylonian captivity. In fact that it did not exist before that time, and that it is only since the book has been invented that the names of Moses and Aaron have been common among the Jews.

It is applicable to the purpose to observe that the picturesque work called *Mosaic-work* spelled the same as you would say the *Mosaic* account of the creation, is not derived from the word *Moses*, but from *Muses* (the Muses) because of the variegated and picturesque pavement in the temples dedicated to the Muses. This carries a strong implication that the name *Moses* is drawn from the same source and that he is not a real but an allegorical person, as Marmonides describes what is called the Mosaic account of the creation to be.

I will go a point still further. The Jews now know the book of Genesis, and the names of all the persons mentioned in the first *ten chapters* of that book from Adam to Noah: yet we do not hear (I speak for myself) of any Jew, of the present day, of the name of Adam, Abel, Seth, Enoch, Me-

thusalah, Noah, Shem, Ham, or Japhet, (names mentioned in the first ten chapters) though these were, according to the account in that book, the most extraordinary of all the names that make up the catalogue of Jewish chronology.

The names the Jews now adopt are those that are mentioned in Genesis after the tenth chapter, as *Abraham, Isaac, Jacob, &c.* How then does it happen that they do not adopt the names found in the first ten chapters. Here is evidently a line of division drawn between the first ten chapters of Genesis and the remaining chapters with respect to the adoption of names. There must be some cause for this and I go to offer a solution of the problem.

The reader will recollect the quotation I have already made from the Jewish Rabbin Marmonides, wherein he says, "We ought not to understand nor take according to the letter that which is written in the book of the creation. It is a maxim (says he) which all our sages repeat, *above all*, with respect to the work of six days."

The qualifying expression *above all* implies there are other parts of the book, though not so important, that ought not to be understood or taken according to the letter, and as the Jews do not adopt the names mentioned in the first ten chapters it appears evident those chapters are included in the injunction not to take them in a literal sense or according to the letter: From which it follows that the persons or characters mentioned in the first ten chapters, as Adam, Abel, Seth, Enoch, Methusalah and so on to Noah, are not real, but fictitious or allegorical persons, and therefore the Jews do not adopt their names into their families.

If they affixed the same idea of reality to them as they do to those that follow after the tenth chapter the names of Adam, Abel, Seth, &c. would be as common among the Jews of the present day as are those of Abraham, Isaac, Jacob, Moses and Aaron.

In the superstition they have been in, scarcely a Jew family would have been without an *Enoch* as a presage of his

going to Heaven as ambassador for the whole family. Every mother who wished that *the days* of her son *might be long in the land* would call him *Methuselah;* and all the Jews that might have to traverse the ocean would be named Noah as a charm against shipwreck and drowning.

This is domestic evidence against the book of Genesis, which joined to the several kinds of evidence before recited, shew the book of Genesis not to be older than the Babylonian captivity and to be fictitious. I proceed to fix the character and antiquity of the book of

JOB.

The book of Job has not the least appearance of being a book of the Jews, and though printed among the books of the bible does not belong to it. There is no reference in it to any Jewish law or ceremony. On the contrary all the internal evidence it contains shew it to be a book of the Gentiles either of Persia or Chaldea.

The name of Job does not appear to be a Jewish name. There is no Jew of that name in any of the books of the bible, neither is there now that I ever heard of. The country where Job is said, or supposed to have lived, or rather where the scene of the drama is laid, is called Uz, and there was no place of that name ever belonging to the Jews. If Uz is the same as Ur it was in Chaldea, the country of the Gentiles.

The Jews can give no account how they came by this book, nor who was the author, nor the time when it was written. Origin in his work against Celsus (in the first ages of the christian church) says, *that the book of Job is older than Moses.* Eben-Ezra, the Jewish commentator whom (as I have before said) the bishop allows to have been a man of great erudition, and who certainly understood his own language, says, that the book of Job, has been translated from another language into Hebrew. Spinosa, another Jewish commentator, of great learning confirms the opinion

of Eben-Ezra, and says moreover, "*Je crois que Job etoit Gentil*"* ; I believe that Job was a Gentile.

The bishop (in his answer to me) says, that "the structure of the whole book of Job, in whatever light of history or drama it be considered, is founded on the belief that prevailed with the Persians and Chaldeans and other Gentile nations of a good and an evil spirit."

In speaking of the good and the evil spirit of the Persians the bishop writes them *Arimanius* and *Oromasdes*. I will not dispute about the orthography because I know that translated names are differently spelled in different languages. But he has nevertheless made a capital error. He has put the Devil first; for Arimanius, or as it is more generally written *Ahriman* is the *evil spirit*, and *Oromasdes*, or *Ormusd*, the good spirit. He has made the same mistake, in the same paragraph, in speaking of the good and evil spirit of the ancient Egyptians *Osiris* and *Typho*. He puts Typho before Osiris. The error is just the same as if the bishop in writing about the christian religion, or in preaching a sermon, were to say the *Devil and God*. A priest ought to know his own trade better. We agree, however, about the structure of the book of Job, that it is Gentile. I have said in the second part of the Age of Reason, and given my reasons for it, that *the Drama of it is not Hebrew*.

From the Testimonies I have cited, that of Origin, who, about fourteen hundred years ago, said that the book of Job was more ancient than Moses, that of Eben-Ezra, who in his commentary on Job, says, it has been translated from another language (and consequently from a Gentile language) into Hebrew. That of Spinosa who not only says the same thing, but that the author of it was a Gentile; and that of the bishop, who says, that the structure of the *whole* book of Job is Gentile, it follows, in the first place, that the book of Job is not a book of the Jews originally.

* *Spinosa on the ceremonies of the Jews, page 296, published in French at Amsterdam 1678.*

Then in order to determine to what people or nation, any book of religion belong, we must compare it with the leading dogmas and precepts of that people or nation; and therefore, upon the bishop's own construction, the book of Job belongs either to the ancient Persians, the Chaldeans or the Egyptians; because the structure of it is consistent with the dogma they held, that of a good and an evil spirit called in Job, *God* and *Satan*, existing as distinct and separate beings, and it is not consistent with any dogma of the Jews.

The belief of a good and an evil spirit, existing as distinct and separate beings, is not a dogma to be found in any of the books of the bible. It is not till we come to the New-Testament that we hear of any such dogma. There the person called the Son of God, holds conversation with Satan on a mountain as familiarly as is represented in the drama of Job. Consequently the bishop cannot say, in this respect, that the New-Testament is founded upon the Old. According to the Old, the God of the Jews was the God of every thing. All good and all evil came from him. According to Exodus it was God, and not the Devil, that hardened Pharoah's heart. According to the book of Samuel it was an evil spirit from *God* that troubled Saul. And Ezekiel makes God to say, in speaking of the Jews, "*I gave them statutes that were not good, and judgments by which they should not live.*" The bible describes the God of Abraham, Isaac and Jacob in such a contradictory manner, and under such a two-fold character, there would be no knowing when he was in earnest and when in irony; when to believe and when not.

As to the precepts, principles, and maxims in the book of Job, they shew that the people abusively called the heathen in the books of the Jews, had the most sublime ideas of the creator, and the most exalted devotional morality. It was the Jews who dishonoured God. It was the Gentiles who glorified him. As to the fabulous personifications introduced by the Greek and Latin Poets, it was a corruption of the

ancient religion of the Gentiles which consisted in the adoration of a first cause of the works of the creation, in which the sun was the great visible agent. It appears to have been a religion of gratitude and adoration, and not of prayer and discontented solicitation. In Job we find adoration and submission but not prayer. Even the ten commandments enjoin not prayer. Prayer has been added to devotion by the Church of Rome as the instrument of fees and perquisites. All prayers by the priests of the christian Church whether public or private must be paid for. It may be right individually to pray for virtues, or for mental instruction, but not for things. It is an attempt to dictate to the Almighty in the government of the world.—But to return to the book of Job.

As the book of Job decides itself to be a book of the Gentiles, the next thing is to find out to what particular nation it belongs, and lastly what is its antiquity.

As a Composition it is sublime, beautiful and scientific: full of sentiment, and abounding in grand metaphorical description. As a Drama it is regular. The Dramatis Personæ, the persons performing the several parts are regularly introduced and speak without interruption or confusion. The scene as I have before said is laid in the country of the Gentiles, and the unities, though not always necessary in a drama, are observed here as strictly as the subject would admit.

In the last act where the Almighty is introduced as speaking from the whirlwind to decide the controversy between Job and his friends, it is an idea as grand as poetical imagination can conceive. What follows of Job's future prosperity does not belong to it as a Drama. It is an epilogue of the writer, as the first verses of the first chapter, which give an account of Job, his country and his riches are the prologue.

The Book carries the appearance of being the work of some of the Persian Magi, not only because the structure of it corresponds to the dogma of the religion of those people,

as founded by Zoroaster, but from the astronomical references on it to the constellations of the Zodiac and other objects in the heavens, of which the sun, on their religion called Mithra, was the chief. Job, in describing the power of God, (*Job* 9, *v.* 27) says, "Who commandeth the sun, and it riseth not, and sealeth up the stars—Who alone spreadeth out the heavens, and treadeth upon the waves of the sea—Who maketh Arcturus, Orion, and Pleiades, and the chambers of the south." All this astronomical allusion is consistent with the religion of the Persians.

Establishing then the Book of Job, as the work of some of the Persian or Eastern Magi, the case naturally follows, that when the Jews returned from captivity, by the permission of Cyrus king of Persia, they brought this book with them, had it translated into Hebrew, and put into their scriptural canons, which was not formed till after their return. This will account for the name of Job being mentioned in Ezekiel, (*Ezekiel, chap.* 14, *v.* 14) who was one of the captives, and also for its not being mentioned in any book said or supposed to have been written before the captivity.

Among the astronomical allusions in the book, there is one which serves to fix its antiquity. It is that where God is made to say to Job, in the stile of reprimand, "*Canst thou bind the sweet influences of Pleiades.*" (Chap. 38, v. 31.) As the explanation of this depends upon astronomical calculation, I will, for the sake of those who would not otherwise understand it, endeavour to explain it as clearly as the subject will admit.

The Pleiades are a cluster of pale, milky stars, about the size of a man's hand, in the constellation Taurus, or, in English, the Bull. It is one of the constellations of the Zodiac, of which there are twelve, answering to the twelve months of the year. The Pleiades are visible in the winter nights, but not in the summer nights, being then below the horizon.

The Zodiac is an imaginary belt or circle in the heavens, 18 degrees broad, in which the sun apparently makes his an-

nual course, and in which all the planets move. When the sun appears to our view to be between us and the groupe of stars forming such or such a constellation, he is said to be in that constellation. Consequently the constellations he appears to be in, in the summer, are directly opposite to those he appeared in in the winter, and the same with respect to spring and autumn.

The Zodiac, besides being divided into twelve constellations, is also, like every other circle, great or small, divided into 360 equal parts, called degrees; consequently each constellation contains 30 degrees. The constellations of the Zodiac are generally called signs, to distinguish them from the constellations that are placed out of the Zodiac, and this is the name I shall now use.

The precession of the Equinoxes is the part most difficult to explain, and it is on this that the explanation chiefly depends.

The Equinoxes correspond to the two seasons of the year, when the sun makes equal day and night.

**** *The above is all that we have been able to obtain of Mr. PAINE's Answer to Bishop Watson. We are sorry to say, that it is somewhat doubtful whether the entire work will ever meet the public eye.*

THE METHODIST PREACHER.

" Whose hair in greasy locks hung down,
As straight as candles from his crown,
To shade the borders of his face,
Whose outward signs of inward grace
Were only visible in spiteful
Grimaces, very stern and frightful."

" He proves all such as do accord
With him, the chosen of the Lord ;
But that all others are accurst,
'Tis plain in Canticle the first."—BUTLER.

" When Superstition, (*bane of manly virtues* !)
Strikes root within the soul, it over runs
And kills the power of Reason."—PHILIPS.

THE description given by George Alexander Stevens, of the manner of Methodist Preachers of England, in his time, is so just a representation of that of our Methodists in this country, that we are induced to give it a place for the edifi-

cation of those who never attend their meetings, as well as for the benefit of the preachers themselves, some of whom may possibly be "shocked into reason" by this glaring likeness of their own folly. No man of sensibility who should visit a Methodist meeting in the height of its frenzy but must commisserate from his soul the unfortunate victims, that are there doomed to be tortured by ignorance and superstition. It is in these assemblies that horror and despair have taken up their abode, and reign triumphant. The groans, the shrieks, the faintings of those, who, in the cant phrase, *are under concern for their precious souls*, are sufficient to extort a curse from piety itself against the inventors of such nonsense. These meetings are not often dissolved till 12 o'clock at night.

"No sleep, no peace, no rest,
Their wandering and afflicted minds possess'd;
Upon their souls and eyes
Hell and eternal horror lies."

Here all decency is outraged, and the most frantic bedlamites are considered as under the immediate influence of the Holy Spirit, and in a fair way of obtaining *the prize of the high calling*. The following expressions are not unfrequently made use of by the Preachers: "Now is the time O Lord! make bare thy arm, exert thy power. "Let us rush upon the thick bosses of God, determined that we will have mercy. Come Lord Jesus, come quickly!*" It is scarcely possible for language to express more disrespect, and wan of submission to the divine will, than is conveyed in the above sentences; and yet these Preachers would be thought the most humble and meek of all men living. And

* *Many of their hymns are extremely ludicrous, and set to light and trifling airs. The latter part of one of the stanzas often sang, is as follows:—*

Satan's kingdom must come down,
Glory! we are gaining ground.
Hal! Halle—Hallelujah!

we candidly confess, that we believe the most of them, as well as their hearers, are in reality what they appear to be, sincerely devout. Ignorance and weakness, though unworthy of respect, are at least entitled to charity; but science and talents have not the same claims to forbearance. When men of learning give encouragement to superstition and bigotry what can be expected from the illiterate, but enthusiasm, and rant? If what we are told, even by doctors of divinity, be true, we cannot exercise too much zeal in our endeavours to *make our calling and election sure*.* But as we believe that the *summum bonum* of religion consists in moral virtue, and that superstition and hypocrisy are deserving of the lash of ridicule, we insert the following extract from a discourse, supposed to have been delivered by the famous Whitfield, at his house of worship in London, called the Tabernacle.

"BRETHREN,

The floor of the world is filthy, and we are all become sad souls. Now let me ask you a question seriously. Did you ever see any body eat hasty-pudding? What faces they make when it scalds their mouths! phoo, phoo, phoo,! What faces will you make when old Nick nicks you? But you don't mind me, if you did, the sweet words which I utter, would be like a treacle posset to your palates. I say unto you, my beloved, that when the spirit agitateth the flesh, it is a spiritual act; but when the flesh motioneth the spirit, it is a carnal one. And this is the difference, between grace and disgrace. For worldly things, unless sanctification seeth them, are no more than kitchen stuff; which the scum of

* *One of these gentlemen lately made the following observation, in one of our Presbyterian Churches in this city:* "*Were a person to become as pure and void of sin as the angels in heaven, and to remain so till the hour of his death, without supernatural grace, he would stand no better chance for salvation than the greatest reprobate, because* it is by grace we are saved."

our sins maketh, in boiling over, and that is put into the offal pot of repentance. Therefore, the saints of the tabernacle, being clarified by the justification of the new birth, are pure christian suet ; which when mixed with the plumbs of the righteous, make up the pudding of glorification.

(*One of the Congregation.*)

[*O sweet Abraham, what heavenly language is this.*]

The pudding of glorification, therefore, I say, that we may mingle the spirit with the flesh, for that is the type of carnalities and spiritualities.

So I say it is not sinful to consider the uprightness of the flesh, as directed by the spirit ; because we may receive the spirit at home, or in the field, or in an alley, or in a centry-box ; and I'll stand centry among you ; and if you have *faith*, you shall *raise the dead to life.* You go to plays ! and what do you see there ? Why if you will not tell *me*, I will tell *you* what you see there ! When you see the players on the stage, you see the devil's children grinning at you, and when you go to the play-house, I suppose you go in ruffles ! I wonder whether St. Paul wore ruffles ? No ; there were no ruffles in those days. I am told that people say I bawl—well I allow it, I do bawl, and will bawl—I will not be a velvet mouthed preacher, I will not speak the word of *God* in a sleepy manner, like your church doctors, and book-learned blockheads—No—No.—Can a boy fly a kite without thinking of the clouds ? Can a woman spread her fan, without thinking of an angel's wing ? Therefore, I say, that the natural man is not the spiritual man. Yet the spiritual man may think of natural things. So those things are to be put forward, which are to satisfy the longings of the soul. Oh what heavenly comfort it is, to consider, that a sinner, after running through a life of *all wickedness*, shall, only by *attending* on *our Tabernacle*, be *purified.* Is it not a rich balsom for a sore soul ? Therefore come unto us all ye who are afflicted, with the remembrances of the method, by which ye have got your wealth ; and ye shall but give a *tythe* to us

by way of paying *insurance* to the saints, who will infallibly save you from being shipwrecked on the rock of perdition, and will steer you into the harbor of grace. Yet we are not Papists, no we won't give you absolution—we are not Protestants—No—we will not save you by repentance—No, No,—we are Methodists; and it is regeneration shall save you; it shall be the cork waistcoat that shall keep you floating, and ye shall not sink into the bottomless pit of the sea, where the Devil lies in the shape of a shark to devour you."

BIBLE SOCIETY.

"*Fools that we are, like Israel's fools of yore,*
"*The calf* ourselves *have fashioned, we adore;*
"*But let true reason once resume her reign,*
"*This God shall dwindle to a calf again.*"

THE Editor of a Maryland paper recommends the establishment of these institutions in the following way:

"Every real christian has great cause to rejoice in the establishment of the "Bible Society," for by this institution every house may become a Church, and every heart an altar. Not so with the old dark system of conveying divine truths. A frail mortal like unto others is dubbed a *priest*; he mounts the rostrum, gives himself audience; takes a favorite text to answer his own purpose; declaims against all other sects but his own; puts all into the lake of dreadful conflagration: brings them out again, and thus, through *his gospel*, makes DEITY as frail and as fickle as himself. The Scriptures certainly are "the true light which are to enlighten every one that cometh into the world." This great and unchangeable truth observed, where then is the need of the *craft*? of bishops, priests, deacons, and that host of drones, living in idleness, on the fat of the land, and the credulity and bigotry of the people! The time is come, when, in a great degree, there will be an end of these impositions. The scriptures

must be fulfilled, and the word of God is, "They shall all know me from the least to the greatest, *without the counsel of priests, or the teaching of mortals.*"

We like the manner in which the Editor treats pulpit arrogance, but he seems not to be aware of another text in that celebrated book called the Bible, contradictory to what he has quoted, viz. "Who by searching can find out God? Who can find out the Almighty unto perfection?" evidently conveying a negative in the interrogatory form. We are inclined to believe this text to be true, and that no scriptures, or pulpit declaimers, will ever communicate a *full* and *perfect* knowledge of Deity to mankind. Nor is it necessary to be done. Much time has been lavished upon this topic by the learned, that might have been more usefully employed in the investigation of subjects immediately connected with our well being. What can a Doctor of Divinity, who makes theology the peculiar study of his life, know of his maker, which is not known to the illiterate ploughman? The ploughman knows that there is a God, that he is just and good. What more is necessary? The Theologian, impelled by pride and zeal to establish a peculiar doctrine, will perhaps persuade himself that God is partial, vindictive and unjust; electing some to eternal happiness, and reprobating others to eternal misery, without regard to their respective merits. This he believes upon the authority of some obscure unintelligible passage in a book, written by ignorant, though perhaps well meaning men, and compiled and pronounced *holy* by a council of illiterate priests, induced, as spiritual physicians, to represent the malady of their patients as the most frightful and forlorn. It is a remarkable fact, which cannot be too often noticed, that, for want of education, many of the priests whose vote decided the *faith* of christendom, were necessitated to substitute a mark for their signature. To those, whose faculty of understanding is not so completely blunted by *faith* as to be impervious to the rays of *knowledge*, we recommend the following lines, extracted from the Essay on

Man, by Alexander Pope, who possessed an unusual share of the useful, legitimate and indubitable spirit of inspiration.

Say first, of God above or man below,
What can we reason, but from what we know?
Of man, what see we but his station here,
From which to reason, or to which refer?
Through worlds unnumber'd though the God be known,
'Tis ours to trace him only in our own.
He, who through vast immensity can pierce,
See worlds on worlds compose one universe,
Observe how system into system runs,
What other planets circle other suns,
What vary'd being peoples ev'ry star,
May tell why Heaven has made us as we are.
But of this frame, the bearings and the ties,
The strong connections, nice dependencies,
Gradations just, has thy pervading soul
Look'd through? or can a part contain the whole?
- - - - - - - - - - - - - - - - - - -
Of systems possible, if 'tis confest
That wisdom infinite must form the best,
Where all must fall, or not coherent be,
And all that rises, rise in due degree,
Then in the scale of reas'ning life, 'tis plain,
There must be, somewhere, such a rank as man;
And all the question (wrangle e'er so long)
Is only this, if God has plac'd him wrong?
- - - - - - - - - - - - - - - - - -
Then say not man's imperfect; Heav'n in fault;
Say rather, man's as perfect as he ought:
His knowledge measur'd to his state and place,
His time a moment, and a point his space.
- - - - - - - - - - - - - - - - - -
Lo, the poor Indian! whose untutor'd mind
Sees God in clouds, or hears him in the wind;

His soul, proud science never taught to stray
Far as the solar walk or milky way :
Yet simple nature to his hope has giv'n
Behind the cloud-topt hill an humbler heav'n ;
Some safer world in depth of woods embrac'd,
Some happier inland in the wat'ry waste,
Where slaves once more their native land behold,
No fiends torment, no *christians* thirst for gold.

PRINCE OF WALES CONVERTED !!

An Editor of a Baltimore paper says, " that an enlightened and *philanthropic* gentleman lately returned from Europe states, that the Prince of Wales had thrown aside his dissolute morals, cast off his profligate manners, turned away from the path of vice, and attended strictly and *devoutly* to his *religious duties*, in short, that an intire reformation in his politics, as well as morals, has been manifested in a very striking manner." He adds, " it is a matter of notoriety in London that he had become so regularly a *churchman*, that his old comrades tauntingly call him the *Methodist Prince*." The inference, which this *philanthropic* editor draws from the information of his *philanthropic* friend, is, that the Prince of Wales will tread in the footsteps of his *honoured Father*; and that blood and slaughter will continue to desolate the face of the earth. Later accounts, state that the Prince had been appointed Regent, had taken the *sacrament*, and was preparing to clothe himself with the regal power. He must be at this time about fifty years of age ; his conversion comes rather late, and is certainly of the Methodistical kind, that is, instantaneous ; but no matter, he may pass for an *eleventh hour* convert ; and will no doubt make as *good*, and as *pious* a king as his father.—Thus are the fools of this world *housed*, and managed by the *knowing ones*!

THEOPHILANTHROPIST,

No. 8.

" Slave to no sect, who takes no private road,
" But looks through Nature up to Nature's God."—Pope.

LETTER VI.

ON RELIGIOUS EVILS.

BY SOAME JENYNS.

[*Concluded from page 252.*]

I NOW come to my last head of evils, which I call religious; by which I mean all that madness, and folly, into which mankind have perpetually fallen under the name of religion; together with all those persecutions, massacres, and martyrdoms, which some have been induced to inflict, and others to suffer, from an enthusiastic zeal for those errors and absurdities: evils of the most enormous size, and which of all others are the most difficult to be accounted for, as their existence seems most inconsistent with infinite goodness, and most easily preventable by infinite power. For, though human nature could not be exempted from natural and moral evil (as has been shewn) even by omnipotence, yet, one would think, a far less degree of power might have been sufficient to have defended it from religious; by imparting to mankind, a true, rational, and explicit system of theology and ethics; by which means all the absurdities of false religions, and all the calamities flowing from these absurdities, would have been effectually prevented. Wonderful therefore must it appear, since the happiness of men, through

every part of their existence, so much depends on their religion, that is, on their entertaining right notions of God and his attributes, of their duty to him, and their behaviour to each other; most wonderful, I say, and astonishing it must appear, that a wise and benevolent Creator should so far have deserted his creatures on this important occasion, as to have suffered them, through all generations, to have wandered amidst such perilous precipices in the dark; or if at any time he has vouchsafed them any supernatural light, that it should have been so faint and glimmering that it has rather served to terrify them with the gloomy prospect of their danger, than to enable them to avoid it.

If we look back as far as history will carry us, we shall find all ages and nations practising, under the name of religion, such inhuman, obscene, stupid and execrable idolatries, that it would disgrace human nature but to enumerate them: we shall see the wisest men of the wisest countries consulting oracles of wood and stone, and confiding in the foolish superstition of the flight of birds, the entrails of beasts, and the pecking of chickens; we shall see them butchering their innocent herds and flocks as an atonement for their vices, and sacrificing their enemies, their slaves, their children, and sometimes themselves, to appease the wrath of their imaginary deities, of whose worship no cruelty was too horrid to be made a part; and by whose infamous examples no wickedness was too execrable to be patronised.* At length chris-

* *Our author goes perhaps too far, in saying, "That the wisest men of the wisest countries consulted oracles, and confided in the flight of birds," &c. We presume that Socrates, Plato, and Marcus T. Cicero had no faith in the foolish superstitions of their time. It is however a serious fact, that men of understanding and learning, from sinister motives, have in all ages too generally given encouragement to superstition among the mass of the people. The wickedness*

ſanity appeared, which, if ever God condescended to reveal his will to man, undoubtedly makes the fairest pretensions to be that revelation: far from answering that idea of perfection which we might expect from the divine interposition, it was but a sketch, whose out-lines indeed appear the work of a

and cruelties caused by fostering this destructive demon, is shocking to humanity. Those who are infected with its deleterious influence, can see no impropriety in Abraham's attempt to sacrifice his son Isaac, as related in the 22d chapter of Genesis; nor in the rash vow of Jephthah to sacrifice the first person who came out of his house on his return from a predatory warfare against the Ammonites; upon condition that "the Lord should without fail deliver the children of Ammon into his hands." This, as the story states, was done, and he accordingly offered up his only daughter for a burnt offering unto the Lord. See the 11th chapter of Judges. There is nothing in the life and character of Jephthah to justify the supposition of a divine interference in his favour. "He was the son of a harlot," and having no legal claims to inherit any portion of his father's estate, he fled from his brethren, and dwelt in the land of Tob: "and there were gathered vain men to Jephthah, and went out with him." There can be no doubt but this was a band of choice spirits, and that they went out to plunder. Jephthah like the rest of his nation, considered every thing gained by warfare as the gift of God. For, to the messenger sent from the Ammonites, demanding a peaceable restoration of the lands they had been despoiled of by the Israelites, he said, "Wilt not thou possess that which Chemosh thy God giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess." Judges, chapter xi.

With regard to those devoted to the Lord, by the Jewish law there was no redemption. No man shall be redeemed but shall surely be put to death. Lev. 27. 28.

consummate master, but filled up from time to time by unequal and injudicious hands. It had many defects in its institution, and was attended with many and great evils in its consequences; in its institution it wanted universality, authenticity, * perspicuity, and policy, and in its consequences it was soon corrupted, and from that corruption productive of the most mischievous effects. Its great author designed it not to be exempted from any of these imperfections. He revealed it only to a small and obscure corner of the world in parables and mysteries: He guarded not its original purity, which seems to have died with himself, by committing it to any written records, but left it in the hands of illiterate men, who, though they were honest enough to die for it, were never wise enough perfectly to understand it. All policy he disclaims in express words, saying, *My kingdom is not of this world;* that is, I meddle not with the political affairs of mankind; I teach men to despise the world, but not to govern it. Nor did he expect any better consequences from its progress than those which actually followed: he was by no means ignorant of its future corruption, and that, though his primitive institution breathed nothing but peace, and forbearance, good-will and benevolence: yet that in mixing with the policies and interests of mankind, it would be productive of tyranny and oppression, of martyrdoms and massacres, of na-

* *The want of perspicuity in this revelation needs surely no other testimony, than the millions of writers, who for seventeen centuries have laboured to demonstrate, harmonise, systemise, illustrate, and explain every one of its doctrines; and the no less numberless, and various opinions, that remain to this day concerning them all: much indeed of this obscurity has proceeded from men's endeavours to make it what they fancied it should have been, but for which it was never intended: that is, a regular, clear, and explicit body of moral and political institutes.*

tional wars and family dissentions. *Think not*, says he, *I come to send peace on earth, I come not to send peace but a sword: for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.* A Prophecy too fatally fulfilled!

From what inscrutable source can all these imperfections, and all these consequent evils, derive their existence? On what incomprehensible plan must the wise disposer of all things proceed, to suffer men thus to bewilder themselves in the labyrinths of error, and from thence to plunge into the gulphs of wickedness and misery, when the least direction from his omnipotent hand would lead them through the flowery paths of truth, to virtue and felicity? Strange! that he has not given them reason sufficient to perform this important office! Stranger! that, if ever he condescended to assist that reason with his infinite wisdom, even the religion that results from that supernatural assistance should be still deficient in almost every one of the principal requisites necessary towards accomplishing the great and beneficent ends it was designed for! that it should want universality to render it impartial, authenticity to make it demonstrable, perspicuity to make it intelligible, and policy to make it useful to mankind: that it should immediately have been corrupted, and from that corruption been productive of all the misery and wickedness it seemed calculated to prevent. But on examination we shall find, that these evils, like all those of which we have before treated, owe their existence to no defect of goodness or power in God, but to the imperfection of man and their own necessity: that is, to the impracticability of giving a perfect religion to an imperfect creature.

Were God to reveal a religion to mankind, though the revealer was divine, the religion must be human, or it could be of no use to those for whose sake it was revealed: and therefore, like them, it must be liable to numberless imperfec-

tions, amongst which all those deficiencies before-mentioned, are absolutely unavoidable, and impossible to be prevented by any power whatever: these are the want of universality, authenticity, perspicuity and policy; its certain corruption, with all that inundation of wickedness and misery which must flow from that corruption. Great and numerous evils! from which it is not difficult to shew, that no revelation communicated to man can be exempted by an omnipotent revealer.

First then, it must want universality: that is, however conducive it may be to the virtue and happiness of mankind in general, it cannot be alike communicated to all men in all ages and all nations of the world; because, from the nature of things, it must have a beginning and a progression: it must at first be revealed at some time, and in some place; and whenever and wherever that is, there must have been times and places in which it was not revealed; and therefore it is impossible it can be universal; and this not proceeding from any impotence or partiality in the revealer; but from the modes of existence of all human affairs.

It must likewise want authenticity; that is, though its divine authority may be more or less credible according to the circumstances of the evidence, yet it can never be capable of a direct or demonstrative proof; because God must communicate this revelation to mankind either by a general or a particular inspiration; that is, either by inspiring all men, or by inspiring a few to teach it to others: the first of these methods, or a universal inspiration, is impossible in nature, and absurd even in imagination, and would be the total alteration of human nature: the other must ever be liable to infinite uncertainty, because though a man may possibly know when he himself is inspired, (though that, I think, may be very well questioned) yet, that he should ever produce indubitable credentials of a divine commission to others, who are uninspired, seems utterly impracticable, there being no marks by which the fact can be ascertained, nor any faeul-

ties in the human mind which are able to distinguish it: the excellence of the revelation he teaches, its beneficent ends, and the miracles he may work in its confirmation, may altogether render it more or less probable, but can never amount to a certain proof, because we know so little of the ends and consequences of things, and so much less of the nature of miracles: we understand indeed nothing about them, but that we ourselves are unable to perform them; but what beings of superior orders may be able to do we cannot tell; nor yet what power, inclination or permission such beings may have to deceive us. If it is impossible therefore we can be certain of the divine authority of a revelation, even by a personal communication with its first author, much less can we be assured of it through the fallacious mediums of tradition or history; for whoever observes the propensity men have to impose upon themselves and others, how difficult it is to come at a true representation of the commonest fact, even at the distance of a few miles or a few years, will be easily convinced, that all human tradition can be nothing more than a complication of designed fraud and inevitable error; a glass which misrepresents all objects by magnifying or diminishing them, just as it is placed by the hand of knavery for the inspection of folly and credulity. History indeed carries with it a greater authority, but must ever be liable to infinite imperfections: we can never be certain that the writers of it, being men, were not imposed upon themselves, or did not intend to impose on others; and therefore its original evidence cannot be conclusive, and must grow daily weaker in proportion to its antiquity: it must necessarily be subject to all uncertainties proceeding from the variation of languages and customs, ignorant transcribers, false translations, interpolations and forgeries; and as the histories of religions are more connected with men's interests than those of other occurrences, so they must be ever more subject to these frauds and impositions; for the same reason that a

bank-note is more likely to be counterfeited than a newspaper. It is therefore impossible that history can afford us any certain proof of a supernatural and miraculous dispensation, because a fact, unlikely to be true, can never be demonstrated by a relation not impossible to be false. If it be said, that God may inspire the writers of such important records with infallibility; I answer, the proof that he has so inspired them will be attended with no less difficulty than the proof of that divine authority which is to be established by it; and it must ever be absurd to prove the truth of a revelation by the infallibility of its records, and the infallibility of its records from the truth of the revelation. It is plain therefore, that though infinite goodness may reveal a religion to so imperfect a creature as man, yet infinite power cannot, by reason of that imperfection, give to that revelation such a degree of authenticity, that is, such a demonstrable proof of its divine authority, as some men unreasonably expect, and others as ridiculously bestow upon it.

It must want perspicuity: that is, it must be much more obscure both in its speculative and practical doctrines, than might be expected from the interposition of infinite wisdom, truth and benevolence. In its speculative doctrines, obscurity must be unavoidable, because they must treat of subjects above the reach of our comprehensions: which neither eye has seen, nor ear heard, nor has entered into the heart of man to conceive; and therefore no power can impart to us clear and explicit ideas of such things without first bestowing on us new faculties and new senses; that is, without the total alteration of our natures. But what is most of all extraordinary is, that it must be likewise to a certain degree obscure in its practical and moral precepts; and this from a reason not the less valid for having never before been insisted on; which is, from the necessity of moral evil: that is, since God, as has been shewn, was obliged by necessity to admit moral evil into the creation, he must probably be obliged,

by the same necessity, to suffer it in some degree to continue; and therefore cannot inforce the universal practice of virtue by laws so explicit, by threats and promises so glaring, and by commands so incontestably of divine authority, as can admit of no doubt; for these would be so absolutely irresistible as at once to eradicate all human vice, which has already been proved to have been admitted only from the impossibility of its exclusion without the introduction of greater evils, or the loss of superior good. If omnipotence could not prevent the existence of moral evil by the original formation of man, totally to extirpate it by revelation, would be to counteract his own wise, though incomprehensible designs; and therefore a divine revelation can never be a regular body of practical institutes, clear and perspicuous, free from all doubts and altercations, inforced by perpetual miracles, by visible and immediate rewards and punishments.

It must also want policy; that is, it can never prescribe political rules by which mankind can be conducted in the government of nations, or their pretended rights of war and peace, because all these affairs being incapable (as has been shewn) of being carried on by any other means than those of violence, fraud, and corruption; a divine revelation cannot possibly give any directions about them; because all such must be necessarily inconsistent either with virtue or with practicability.*

If a divine revelation can give no laws for the management of civil government, much less can it institute any new policies peculiar to itself, under the names of spiritual or ecclesiastical; all which must necessarily be administered, if administered by man, by the same unjustifiable methods as others, with this additional inconvenience, that they could never be justly resisted. God cannot therefore, I apprehend, delegate spiritual power to man, without patronizing all that

* *That is, according to our author's plan of government, which is adapted to the monarchical system.*

violence, corruption, and iniquity, which must result from it, and without which no power in the hands of men can be exercised over men.

But most of all impossible it must be that a divine and human government should subsist together in the same society, for they must immediately clash: and whenever that happens, the least spark of divine authority, if really divine, must infallibly consume all human power, and destroy all civil government whatever.

Lastly, it must very soon be corrupted, and from that corruption be productive of the most mischievous effects.

For instance, when a divine revelation is first communicated to mankind, it must be received (if received at *all*) because its precepts are approved, and its authority believed; and all those nations who thus approve the one, and believe the other, must esteem it both their interest and their duty to encourage and support it. This they can effect by no other means than by granting peculiar privileges to all who profess it, by forming from it their national religion, and public worship, and by maintaining an order of men to preach that religion, and minister that worship to the people; all which amounts to a national establishment. Now the moment any religion becomes national, or established, its purity must certainly be lost, because it is then impossible to keep it unconnected with men's interests: nected, it must inevitably be perverted by the temporal advantages are annexed to any religi they will be sure to call in all those who have all: knaves will embrace it for the sake of will follow them for the sake of fashion; and wh in such hands, omnipotence itself can never pres rity. That very order of men, who are maintained to port its interests, will sacrifice them to their own; and being in the sole possession of all its promises, and all its terrors, and having the tenderness of childhood, the weakness

of age, and the ignorance of the vulgar to work upon; I say, these men, vested with all these powers, yet being but men, will not fail to convert all the mighty influence they must derive from them to the selfish ends of their own avarice and ambition, and consequently to the total destruction of its original purity: from it they will lay claim to powers which it never designed them, and to possessions to which they have no right; to make good these false pretensions, false histories will be forged, and fabulous traditions invented; groundless terrors will be flung out to operate on superstition and timidity; creeds and articles will be contrived to confound all reason, and tests imposed to sift out all who have honesty or courage enough to resist these unwarrantable encroachments. Devotion will be turned into farce and pageantry, to captivate men's eyes, that their pockets may with more facility be invaded: they will convert piety into superstition, zeal into rancour, and this religion, notwithstanding all its divinity, into diabolical malevolence. By degrees knaves will join them, fools believe them, and cowards be afraid of them; and having gained so considerable a part of the world to their interests, they will erect an independent dominion among themselves, dangerous to the liberties of mankind, and representing all those who oppose their tyranny as God's enemies, teach it to be meritorious in his sight to persecute them in this world, and damn them in another. Hence must arise hierarchies, inquisitions, and popery; for popery is but the consummation of that tyranny which every religious system in the hands of men is in perpetual pursuit of, and whose principles they are all ready to adopt whenever they are fortunate enough to meet with its success.

Thus, sir, if I mistake not, I have sufficiently, though concisely, answered that most abstruse and important question, *Whence came evil?* and proved, that all the evils we feel, and all which we see around us, derogate not in the least from the wisdom, power, or goodness of our creator;

but proceed entirely from that subordination which is so necessary to the happiness, and even to the existence of the great and incomprehensible whole. I have shewn that all subordination must imply imperfection in some beings or other; and that all imperfection must consist in the absence of comparative good, or the admission of positive evil. I have shewn that most of the evils we usually complain of are of the first kind; the want only of those perfections we see others enjoy, or imagine infinite power might have bestowed upon ourselves; which are therefore in fact no evils at all; that those of the latter sort, or positive evils, are such as from the nature of things must intrude themselves into all creation, and therefore that omnipotence can do no more than make choice of that system which admits the fewest; being obliged by the imperfection of all created beings, the untractableness of matter, and some incomprehensible connection between good and evil, happiness and misery, to admit both, or to give existence to neither. I have likewise shewn that moral evil may have its necessity and utility, as well as natural; at least, that if natural evils are necessary, moral ones are expedient; that though the essence of all moral evil consists in the production of natural, yet it may have some collateral tendency to good; and that the wicked, whilst they are justly punished for the miseries which they occasion, may probably, by that very guilt and punishment, some way remotely contribute to universal happiness. I have shewn that if natural and moral evils could not be prevented, the existence of political and religious evils must of course be unavoidable, they being but the certain consequences of the other: that all human government must be in the highest degree imperfect, and big with all manner of evils, being the dominion of ignorant and wicked creatures over each other; that no power whatever can give a perfect religion to so imperfect a creature as man; that, was he capable of once receiving a perfect reli-

gion, it is not possible he could long retain it: because, if it could be kept entirely separate from his worldly interests, it would soon be neglected, and perish in oblivion; and, if it was not, such a connection would quickly corrupt its purity, and destroy its essence, so that national establishments would be necessary for its support, and yet infallibly productive of its destruction. That all these evils proceed not from wrong dispositions or accidental causes, but singly and solely from the imperfection of man; and yet that in the gradation from infinite perfection to absolute nothing, there must be one rank occupied by such a creature as man, with all his imperfections about him; that these imperfections must be annexed to his situation, and adhere to every thing that relates to him, to his happiness, to his morals, to his government, and to his religion: that, in like manner, all other created beings must have evils and imperfections peculiar to their stations and proportioned to their inferiority; notwithstanding all which, there is as much good, and as little evil in the universal system, as the nature of creation will admit of; and that therefore it is a work equal to what we might expect from the operations of infinite benevolence joined with infinite power.

End of the inquiry into the nature and origin of evil.

REMARKS.

We have little to add to the observations already made on the foregoing work. We see much in it to admire, and very little which in our humble opinion, is deserving of censure. What we most disapprobate are sentiments, which though congenial with arbitary governments, are in opposition to the genius of our political institutions, and the spirit of liberty. In monarchies, it is no doubt for the interest and safety of the government to debase the minds of the general mass of the people through ignorance, in order to render them fit instruments of tyranny; whereas in republics a general diffusion of knowledge is perhaps the only safeguard

for the stability and existence of the government. We have lately perused a review of this work by the celebrated Dr. Johnson. It was to be expected that the free and liberal manner in which Mr. Jenyns has written upon subjects, that priestcraft had represented as awful and sacred, and upon which it had established certain orthodox opinions, contrary to which it was profane to think, would meet with censure from so bigotted and severe a critic. The Doctor however was constrained to give due praise to our author's stile, as well as to many of his sentiments. Among those that he condemns, is one in the letter on the evils of imperfection, page 84, in which we fully concur; and being persuaded that our readers will also approbate the criticism, we insert it for their perusal.

The passage is as follows: "Ignorance or the want of knowledge and literature, the appointed lot of all born to poverty, and the drudgeries of life, is the only opiate capable of infusing that insensibility which can enable them to endure the miseries of the one, and the fatigues of the other. It is a cordial administered by the gracious hand of Providence; of which they ought not to be deprived by an ill-judged and improper education. It is the basis of all subordination, the support of society, and the privilege of individuals."

DOCTOR JOHNSON'S REMARKS.

"Whatever knowledge is superfluous, in irremediable poverty, is hurtful, but the difficulty is to determine when poverty is irremediable, and at what point superfluity begins. Gross ignorance every man has found equally dangerous with perverted knowledge. Men left wholly to their appetites and their instincts, with little sense of moral or religious obligation, and with very faint distinctions of right and wrong, can never be safely employed or confidently trusted: they can be honest only by obstinacy, and diligent only by compulsion or caprice. Some instruction, therefore, is necessary, and much perhaps may be dangerous.

Though it should be granted that those who are *born to poverty and drudgery* should not be deprived by an *improper education* of the *opiate* of *ignorance*, even this concession will not be of much use to direct our practice, unless it be determined who are those that are *born to poverty*. To entail irreversible poverty upon generation after generation, only because the ancestor happened to be poor, is in itself cruel, if not unjust, and is wholly contrary to the maxims of a commercial nation, which always suppose and promote a rotation of property, and offer every individual a chance of mending his condition by his diligence. Those who communicate literature to the son of a poor man, consider him as one not born to poverty, but to the necessity of deriving a better fortune from himself. In this attempt as in others, many fail, and many succeed. Those that fail will feel their misery more acutely; but since poverty is now confessed to be such a calamity as cannot be borne without the opiate of insensibility, I hope the happiness of those whom education enables to escape from it, may turn the balance against that exacerbation which the others suffer.

I am always afraid of determining on the side of envy or cruelty. The privileges of education may sometimes be improperly bestowed, but I shall always fear to with-hold them, lest I should be yielding to the suggestions of pride, while I persuade myself that I am following the maxims of policy; and under the appearance of salutary restraints, should be indulging the lust of dominion, and that malevolence which delights in seeing others depressed."

MORALITY OF MAHOMETANISM.

(*Concluded from page 268.*)

WHOREDOM AND ADULTERY.

IF any of your women be guilty of whoredom, produce four witnesses from among you against them, and if they bear witness against them, imprison them in separate apartments until death release them, or God affordeth them a way to escape. Chap. iv. vol. i. p. 95.

As to those who accuse women of reputation of whoredom, and produce not four witnesses of the fact, scourge them with fourscore stripes, and receive not their testimony for ever; for such are infamous prevaricators: excepting those who shall afterwards repent, and amend: for unto such will God be gracious and merciful. They who shall accuse their wives of adultery, and shall have no witnesses thereof beside themselves, the testimony which shall be required of one of them shall be, that he swear four times by God, that he speaketh the truth: and the fifth time that he imprecate the curse of God on him, if he be a liar. And it shall avert the punishment from the wife, if she swear four times by God that he is a liar; and if the fifth time she imprecate the wrath of God on her, if he speaketh the truth.* Chap. xxiv, vol. ii. p. 188.

* *In case both swear, the man's oath discharges him from the imputation and penalty of slander; and the woman's oath frees her from the imputation and penalty of adultery: but though the woman do swear to her innocence, yet the marriage is actually void, or ought to be declared void by the judge; because it is not fit they should continue together after they have come to these extremities.* Jallalo 'ddin.

REMARKS.

In Sale's preliminary discourse, we find the following observations:

"There being some passages in the Koran which are contradictory, the mohammedan doctors obviate any difficulty from thence, by the doctrine of *abrogation*: for they say, that God in the Koran commanded several things which were for good reason afterwards revoked and abrogated.

Passages abrogated are distinguished into three kinds: the first, where the letter and sense are both abrogated; the second, where the letter only is abrogated, but the sense remains; and the third, where the sense is abrogated, though the letter remains.

Of the second kind is a verse called the verse of stoning, which according to the tradition of Omar afterward Khalif, was extant while Mohammed was living, though it be not now to be found. The words are these: "Abhor not your parents, for this would be ingratitude in you. If a man and woman of reputation commit adultery, ye shall stone them both; it is a punishment ordained by God; for God is mighty and wise."

Prelim. Disc. § iii. p. 87.

[By the laws of Moses the crime of adultery was also punished by stoning the guilty to death. Christians, although they profess to believe in the divine authority of the law, pretend that it was abrogated at the coming of Christ, notwithstanding he himself expressly said that he "came not to destroy the law, but to fulfil it." How the orthodox solve this difficulty, we know not.* We must, however, observe[f]

* *Jesus Christ however, on a case of the above nature's being submitted to him, as on many other occasions, had recourse to finesse, in order to avoid the persecution of the Jews. He said to those who accused a woman in the temple, "He that*

that there appears to us a vast disproportion between this crime and its punishment. To say, that the infliction of such a punishment, though improper now, was just, at the time it is said to have been commanded, is an insult to common sense; because, in the eye of reason, that which was morally wrong in one age or nation, must remain so forever; and although circumstances may vary the degrees of turpitude attached to the breach of a moral obligation, yet it can by no means be said, that the act alluded to could with propriety be considered more criminal among a semi-barbarous people, than among a nation in a state of civilization. Why laws emanating from a just and merciful God, should be more cruel and vindictive than those formed by man, seems to us an inexplicable paradox. In our opinion there are many passages in what is called *holy writ*, that bear no internal evidence of divinity, and ought long since to have been expunged. The light of science and knowledge has dissipated the clouds of ignorance and superstition, which enveloped the human mind at the time of their first publication. The childish story of the witch of Endor, and the text, which says, "Ye shall not suffer a witch to live," have caused the cruel torture and death of thousands of innocent women. The malediction of Noah against the posterity of his son Ham, for a trifling fault in him, and the fable of the murder of Abel by Cain, which, as the story relates, drew

is without sin among you, let him first cast a stone at her— And they which heard it, being convicted by their own conscience, *went out one by one, beginning at the* eldest, *even unto the* last." John vii, 1.

It may be considered somewhat remarkable, that people should thus unnecessarily convict themselves; but it is immaterial whether the above be a parable, or a literal fact. It no doubt points out the course which justice would require to be taken in such a case.

down the curse of the Almighty upon the latter and his posterity, are quoted in justification of the most savage barbarities committed upon the people of Africa.

"Oh! cursed hunger of pernicious gold,
What bands of faith can impious lucre hold?"

Innocent nonsense, intermixed with sound principles of ethics in religion, with a view to adapt it to the taste of the mass of mankind, may be pardonable; but when dogmas in direct opposition to the fundamental principles of moral virtue, are inculcated as divine, there is just cause of complaint; and we seriously advise our doctors of divinity, after the example of the Mahometan doctors, without delay, to revise both the former and latter will, as recorded in the scriptures of the old and new Testaments.]

WOMEN.

O men, fear your Lord, who hath created you out of one man, and out of him created his wife, and from them two hath multiplied many men and women: and fear God by whom ye beseech one another; and respect women who have borne you, for God is watching over you. Chap. iv. vol. i. p. 92.

The honest women are obedient, careful in the absence of their husbands, for that God preserveth them, by committing them to the care and protection of the men. But those whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion of quarrel against them; for God is high and great. And if ye fear a breach between the husband and wife, send a judge out of his family, and a judge out of her family: if they shall desire a reconciliation, God will cause them to agree; for God is knowing and wise. Chap. iv. vol. i. p. 101.

If a woman fear ill usage or aversion from her husband, it shall be no crime in them if they agree the matter amicably between themselves; for a reconciliation is better than a separation. Men's souls are naturally inclined to covetousness; but if ye be kind towards women, and fear to wrong them, God is well acquainted with what ye do. Ye can by no means carry yourselves equally between women in all respects, although ye study to do it; therefore turn not from a wife with all manner of aversion, nor leave her like one in suspense: if ye agree and fear to abuse your wives, God is gracious and merciful; but if they separate, God will satisfy them both of his abundance; for God is extensive and wise, and unto God belongeth whatsoever is in heaven and on earth. Chap. iv. vol. i. p. 119.

O true believers, when believing women come unto you as refugees, try them: God well knoweth their faith. And if ye know them to be true believers, send them not back to the infidels: they are not lawful for the unbelievers to have in marriage, neither are the unbelievers lawful for them. But give their unbelieving husbands what they shall have expended for their dowers. Nor shall it be any crime in you if ye marry them, provided ye give them their dowries. And retain not the patronage of the unbelieving women: but demand back that which ye have expended for the dowry of such of your wives as go over to the unbelievers; and let them demand back that which they have expended for the dowry of those who come over to you. This is the judgment of God which he establisheth among you: and God is knowing and wise. If any of your wives escape from you to the unbelievers, and ye have your turn by the coming over of any of the unbelievers wives to you; give to those believers whose wives shall have gone away, out of the dowries of the latter, so much as they shall have expended for the dowries of the former: and fear God in whom ye believe. O prophet, when believing women come unto thee and plight their faith unto

thee, that they will not associate any thing with God, nor steal, nor commit fornication, nor kill their children, nor come with a calumny which they have forged between their hands and their feet, nor be disobedient to thee in that which shall be reasonable: then do thou plight thy faith unto them, and ask pardon for them of God: for God is inclined to forgive, and is merciful: O true believers enter not into friendship with a people against whom God is incensed: they despair of the life to come, as the infidels despair of the resurrection of those who dwell in the graves. Chap. lx. vol. ii. p. 433.

GENERAL PRECEPTS.

They will ask thee concerning wine and lots: answer, in both there is great sin, and also some things of use unto men: but their sinfulness is greater than their use. They will ask thee also what they shall bestow in alms: answer, what ye have to spare. Thus God sheweth his signs unto you, that peradventure ye might seriously think of this present world, and of the next. Chap. ii. vol. i. p. 39.

O true believers, devour not usury, doubling it twofold; but fear God, that ye may prosper: and fear the fire which is prepared for the unbelievers; and obey God and his apostle, that ye may obtain mercy. And run with emulation to obtain remission from your Lord, and paradise, whose breadth equalleth the heavens and the earth, which is prepared for the godly; who give alms in prosperity and adversity; who bridle their anger, and forgive men: for God loveth the beneficent. And who after they have committed a crime, or dealt unjustly with their own souls, remember God, and ask pardon for their sins, (for who forgiveth sins except God?) and persevere not in what they have done knowingly: their reward shall be pardon from their Lord, and gardens wherein rivers flow, they shall remain therein forever: and how excellent is the reward of those who labour! There have al-

ready been before you examples of punishment of infidels, therefore go through the earth and behold what hath been the end of those who accuse God's apostles of imposture. Chap. iii. vol. i. p. 79.

Say, come; I will rehearse that which your Lord hath forbidden you; that is to say, that ye be not guilty of idolatry, and that ye shew kindness to your parents, and that ye murder not your children, for fear lest ye be reduced to poverty: we will provide for you and them; and draw not near unto heinous crimes, neither openly, nor in secret. This hath he enjoined you that ye may understand. And meddle not with the substance of the orphan, otherwise than for the improving thereof, until he attain his age of strength; and use a full measure, and a just balance. We will not impose a task on any soul, beyond its ability. And when ye pronounce judgment observe justice, although it be for or against one who is near of kin; and fulfil the covenant of God. Chap. v. vol. i. p. 183.

Give unto him who is of kin to you, his due, and also unto the poor, and the traveller. And waste not thy substance profusely: for the profuse are brethren of the devils: and the devil was ungrateful unto his Lord. But if thou turn from them, in expectation of the mercy which thou hopest from thy Lord; at least speak kindly unto them. And let not thy hand be tied up to thy neck; neither open it with an unbounded expansion, lest thou become worthy of reprehension, and be reduced to poverty. Verily thy Lord will enlarge the store of whom he pleaseth, and will be sparing unto whom he pleaseth; for he knoweth and regardeth his servants. Draw not near unto fornication; for it is wickedness, and an evil way. Neither slay the soul which God hath forbidden you to slay, unless for a just cause; and whosoever shall be slain unjustly, we have given his heir power to demand satisfaction; but let them not exceed the bounds of moderation, in putting to death the murderer in too cruel a manner, or by

revenging his friend's blood on any other than the person who killed him; since he is assisted by this law. And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength: and perform your covenant, for the performance of your covenant shall be enquired into hereafter. And give full measure when you measure ought; and weigh with a just balance. This will be better and more easy for determining every man's due. And follow not that whereof thou hast no knowledge; for the hearing, and the sight, and the heart, every of these shall be examined at the last day. Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature. All this is evil and abominable in the sight of thy Lord. These precepts are a part of the wisdom which thy Lord hath revealed unto thee. Chap. xvii. vol. ii. p. 99.

Now are the true believers happy; who humble themselves in their prayer, and who eschew all vain discourse, and who are doers of alms deeds; and who acquit themselves faithfully of their trust, and justly perform their covenant; and who observe their appointed times of prayer. These shall be the heirs who shall inherit paradise, they shall continue therein for ever. Chap. xxiii. vol. ii. p. 178.

Give unto him who is of kin to thee his reasonable due; and also to the poor, and the stranger: this is better for those who seek the face of God; and they shall prosper. Whatever ye shall give in usury, to be an increase of men's substance, shall not be increased by the blessing of God; but whatever ye shall give in alms for God's sake, they shall receive a two-fold reward. Chap. xxx. vol. ii. p. 258.

Whatever things are given you, they are the provision of this present life: but the reward which is with God is better, and more durable, for those who believe and put their trust in their Lord, and who avoid heinous and filthy crimes, and when they are angry, forgive; and who hearken unto their

Lord, and are constant at prayer, and whose affairs are directed by consultation among themselves, and who give alms out of what we have bestowed on them; and who, when an injury is done them, avenge themselves, (and the retaliation of evil ought to be an evil proportionate thereto:) but he who forgiveth, and is reconciled unto his enemy, shall receive his reward from God; for he loveth not the unjust doers. And whosoever shall avenge himself after he hath been injured; as to these, it is not lawful to punish them for it: but it is only lawful to punish those who wrong men, and act insolently in the earth against justice; these shall suffer a grievous punishment. And whosoever beareth injuries patiently, and forgiveth, verily this is a necessary work. And thou shalt see the ungodly, who shall say, when they behold the punishment prepared for them, is there no way to return back into the world? And thou shalt see them exposed unto hell fire; dejected because of the ignomy they shall undergo; they shall look at the fire sideways, and by stealth: and the true believers shall say, verily the losers are they who have lost their own souls, and their families, on the day of resurrection: shall not the ungodly continue in eternal torment? They shall have no protectors to defend them against God: Hearken unto your Lord, before the day come which God will not keep back; ye shall have no refuge on that day, neither shall ye be able to deny your sins. But if those to whom thou preachest, turn aside from thy admonitions, verily we have not sent thee to be a guardian over them: thy duty is preaching only. It is not fit for man that God should speak unto him otherwise than by private revelation, or from behind a viel, or by his sending of a messenger to reveal, by his permission, that which he pleaseth; for he is high and wise. Chap. xlii. vol. ii. p. 354.

Verily man is created extremely impatient: when evil toucheth him, he is full of complaint; but when good befalleth him, he becometh niggardly: except those who are de-

vently given, and who persevere in their prayers; and those of whose substance a due and certain portion is ready to be given unto him who asketh, and him who is forbidden by shame to ask: and those who sincerely believe the day of judgment, and who dread the punishment of their Lord: (for there is none secure from the punishment of their Lord) and who abstain from the carnal knowledge of women other than their wives, or the slaves which their right hands possess; (for as to them they shall be blameless; but whoever coveteth any woman beside these, they are transgressors) and those who faithfully keep what they are entrusted with, and their covenant; and who are upright in their testimonies, and who carefully observe the requisite rites in their prayers: these shall dwell amidst gardens highly honoured. Chap. lxx. vol. ii. p. 459.

MANDATUM

Of the Arch Bishop and Bishops of the Roman Catholic Church in the United States.

We record the following extraordinary expose and mandate of the Catholic bishops of this country, as a solemn warning to the citizens of the United States, against all church establishments whatever, and particularly against that of the Roman Catholic, the machinery and machinations of which are so well calculated to darken the understandings of men, and whose chiefs have scrupled at no means for the attainment of power and dominion from the days of their reputed predecessor Peter, to the present time, who set them a memorable example in the affair of Annanias and his wife.*

* *Acts, Chap.* v.

WE the undersigned, by *divine permission*, and with the approbation of the Holy See, Arch-Bishop and Bishops of our respective Dioceses.

To our beloved brethren, grace and peace from God our father, and from the Lord Jesus Christ.

THE many outrages committed against the person of our chief pastor Pius the 7th, the vicar of our Lord Jesus Christ, in the government of his church; and the invasion of the patrimony of the Holy See, have been long known to you, our beloved brethren, and excited in your breasts sentiments of deep affliction, and indignation. The acts of aggression were not only unprovoked, but, to avert them, our holy father employed all means of forbearance, meekness, paternal admonition, charitable remonstrances, and even condescension as far as his conscience and duty would allow him, thus evincing his sincere desire to preserve peace, unity and true religion in the whole flock committed to his charge—But fruitless were his endeavours to restrain violence, and infuse principles of justice. The work of oppression went on to its consummation, in defiance of all law, natural and divine. After suffering with that placid constancy, which only the God of fortitude could inspire, the most disrespectful and insulting treatment, and being stripped of the dominions, which had been held by his predecessors for more than a thousand years, to the immense benefit of the christian world, he was first made a prisoner within the walls of his own palace, and then, as was his immediate and holy predecessor of blessed memory Pius the 6th, forcibly dragged away from the chair of St. Peter, and the sacred ashes of the Apostles; he is detained in a foreign land, as a prisoner, and debarred from communicating to his pastoral care and solicitude. Thus has *divine providence* permitted him to drink of that cup, and share in those sufferings, of which the first of his predecessors, St. Peter, and many after him, had so large

a portion; to the end, that their constancy, in resisting the impiety of the enemies of *Jesus Christ* might be as conspicuous as their high rank in the church of *God;* and that their public testimony for the honour of his sacred person and religion might confound, and leave without excuse the malevolence or ignorance of those men, who continue to calumniate the bishops of Rome, as corrupters of the faith and worship of *God* the *Father*, and his blessed *Son*, the *Saviour* of mankind, for whose sake so many of them sacrificed their liberty and their lives.

But, though the church is glorified by their meritorious suffering, it is not less the duty of all its members, during the oppression of our common Father. to offer up our fervent prayer for his deliverance from the power of his enemies, that he may freely and efficaciously exercise for the advantage of our souls, his important pastoral duties. When St. Peter, Prince of the Apostles, was cast into prison by the impious Herod, and loaded with chains, the primitive christians regarded it as a common calamity, and *prayer was made without ceasing, by the church, to God for him.* Acts, chap. 12, v. 5. Their prayers were graciously heard, and *an angel of the Lord stood by him—and the chains fell off from his hands.* v. 7.

Encouraged by their example and success, let us beseech the *Almighty Founder, Preserver* and continual *Protector* of his church, to manifest his power in these our days as heretofore, by delivering our chief pastor out of the hands of his enemies, and restoring peace and tranquillity, so that he and other pastors under him, may again every where and in all freedom minister to their respective flocks in all holy things. To render our prayers acceptable before God, they must proceed from penitential hearts, deeply humiliated by a sense of their past transgressions, fully resolved to follow no more their sinful lusts, and disorderly affections, and filled with an assurance of obtaining mercy and favour, through the merits of our Saviour *Jesus Christ.*

Wherefore, on every Sunday and festival, either immediately before mass or sermon, the respective pastors shall recite the 120th Psalm with prayers: and all Priests, at the daily celebration of mass, besides the proper collects, shall add that for the Pope, as in the missal—*Deus omnium Fidelium pastor et rector, &c.* These directions are to be observed till farther notice.

May the grace of *God*, through *Jesus Christ*, and that peace, which the world cannot give, remain always with you.

Baltimore, Nov. 15, 1810.

JOHN, *Arch-Bishop of Baltimore*,
MICHAEL, *Bishop of Philadelphia*,
JOHN, *Bishop of Boston*,
BENEDICT JOSEPH, *Bishop of Bairdstown*.

NOTE.—On Sunday the 28th ult. public prayers were offered up in the Roman Catholic church in Quebec, for the deliverance of his holiness the Pope, from the captivity in which he is at present held by the French government. On this occasion a *mandatum* from the Bishop was also read, enjoining similar prayers in all the Roman churches throughout the diocese.

REMARKS.

It has been a striking characteristic of the church of Rome to stir up wars and contentions among nations, particularly whenever the supremacy of the Pope is called in question. This fact is too well established by history to admit of any cavilling on the subject. No frauds, no cruelties have appeared too enormous to check the ambitious strides of this church. Where it has full sway, protestants, or as they are denominated by the members of this holy mother church,

heretics, are considered no better than dogs, worthy of the utmost contumely, racks and tortures here, and after death to be given over to a vengeful God, to be tormented to all eternity. For what? for denying the infallibility of the Pope. To such a pitch have the priests of this religion instigated the fanaticism of ignorance, that the silent tomb has been outraged for victims, to glut the malice of its fell revenge.*

Is this the way to promote peace and good will among men? Has it not excited the worst passions of the human heart, and converted the fair face of nature into scenes of horror and devastation? How has the simplicity and purity of the religion of Christ been perverted in the hands of power! Christ declared *that his kingdom was not of this world;* but Popes, who pretend to be his disciples, claim it as theirs. Even the person called Saint Peter, soon after the death of his master, discovered an inordinate passion for unrighteous lucre; and in the furtherance of his designs, two unfortunate victims fell a sacrifice. Poor Annanias and his wife, for attempting to save a little of their property from the grasp of this tyrant, were without remorse doomed to death.

It is stated that they prevaricated with Peter respecting the price received for their lands, in consequence of which he charges them of having *lyed to the Holy Ghost, and unto God.* It was Peter, and not the Holy Ghost or God who interrogated them on this business; and therefore if they lyed at all, they lyed unto Peter. It is common for religious demo-

* *An American master of a vessel informed the writer, that having lost his mate at New-Orleans, while in possession of the Spaniards, his friends buried him privately in the common burial-ground, and that some Catholic fanatics dug up, and mutilated the dead body, and afterwards left it exposed in the fields; because the last remains of a heretic were deemed unworthy to moulder in the same enclosure with that of a true believer.*

gogues to impose their *ipsi dixit* upon their ignorant followers as the word of God, and to represent their enemies as God's enemies. Thus these bishops in the above expose denominate those who oppose the power of the Pope, the *enemies of Jesus Christ.* Among people of common understanding, this cant now excites only the smile of contempt. We have particularly noticed a prominent act of Peter, because he is represented as the original head of the Catholic church, and because it is from him that the Popes pretend to derive their authority, and to ground their conduct upon his example. We shall now proceed to make a few comments upon this awful manifesto. These bishops state, "that the present Pope, Pius the 7th, has been stripped of the dominions which had been held by his predecessors for more than a thousand years, to the immense benefit of the christian world." If wars, if massacres and assassinations, if the dungeons and racks of the inquisition, if tyranising over the consciences of men, if extorting from the mouth of labour its hard earnings, to pamper Popes, their bishops, priests and nuns,* can be said to be beneficial to mankind, the bishops are correct in their declaration. But if these are real evils, their premises are false, and their attempts to impose them upon the world as truths, abominably wicked. "He was," they say, "forcibly dragged away from the chair of St. Peter, and the sacred ashes of the apostles." As to the chair of Peter, if he left one, and the ashes of the apostles, if they have been preserved, which is doubtful, we presume that Buonaparte would have no objection to send them after the Pope, should he request it. But it is not the old chair of Peter, nor these ashes, that the Pope and his bishops are so anxious about. Their affections are placed upon power and dominion, earthly riches, which contribute to the gratification of sense, to entice the soul from the pursuit of spiritual

* "*To count their beads, to live in cloisters damp,*
To feast and pray, and trim the midnight lamp."

graces; and, as Buonaparte justly observes, to disqualify them for the performance of their pastoral duties.*

As an incitement to prayer in the present case, the bishops tell us of what happened to the *Prince* of the Apostles, as they stile him, St. Peter, when under similar circumstances, with Pius the 7th. That, in consequence of the continual prayers of the church, an angel appeared to him, and released him from prison. The book from which they extract this account, states, that *when the angel and Peter arrived at the iron gate that leadeth into the city, it opened to them of* HIS *own accord.* This is an extravagant story, and not confirmed by history; which is all we shall say about it. The circumstance however happened at a time when angels are said to have been more in the habit of interfering with the affairs of men, than at present; in fact, latterly it appears that they have left mankind to manage their own business in their own way, and, as it seems, much to their advantage. At any rate, we will venture to assert, that the prayers of all the Catholic priests in Christendom, from this time till doomsday, will not induce a single angel to volunteer his services to reinstate the Pope, in the possessions of his lands; and furthermore, that not one of these bishops expects it. Why then all this hypocrisy and cant? what purpose can it answer, but to excite the resentment of the papists of this country against a power with which the United States are in peace? This interference in the cause of the Pope, with which we have no concern, is extremely impertinent and reprehen-

* "*The Friars say they possess nothing; whose then are the lands they hold? not their superior's, he vowed poverty as well as they. Whose then? To answer this, it was decreed they should say it was the Pope's. And why must the Friars be more perfect than the Pope himself?*" TABLE TALK.

sible.* How ridiculous to require these poor priests to recite every Sunday, the 120th Psalm, (*which speaks of sharp arrows of the mighty with coals of Juniper*) as a spell to frighten Buonaparte from his purpose; when it is well known that he sees through the cheat, and despises the threat! Why should they be obliged continually to pray to God to increase the store of a man, whose salary now amounts to the enormous sum of 336,666 dollars per annum? Whilst there are so many drafts on the Almighty by prayer, one would think it prudent for each individual to confine his petitions more to personal benefits. The Pope has no need of our prayers; his condition is infinitely superior to that of those who are here commanded to pray for him. If the Catholic religion be the only way to salvation, and the existence of the Pope be necessary to its preservation, there can be no doubt but that the Supreme Being will have him in his holy keeping; and in his hands it is best to leave him.

We cannot conclude without again reminding these bishops of Christ's declaration, *that his kingdom was not of this world;* and furthermore, that he strictly enjoined upon his disciples, meekness, humility and resignation; and particularly to submit to the ruling powers, denouncing the severest punishment to those who resist. In his time there were no Popes, Archbishops or Bishops; and although men then generally had but one name, by which they were known, without any pedantic addition; for a man at this time to make his signature with one name, and subjoin a pompous title, savours a little of pride and ostentation. For instance, we are now told of a John, Archbishop of Baltimore. We suppose this means John Carroll. And this John, not content to con-

* "*Amsterdam admits of all religions but papists; and it is on this account the papists, wherever they live, have another king at Rome; all other religions are subject to the present state, and have no prince elsewhere.*" SELDEN'S DISCOURSES.

dine himself to his own church, assumes the title of Archbishop of all Baltimore. What a pattern of christian meekness and humility!

Vide alterem partem.

We shall now present our readers with the decree of Buonaparte, dispossessing the Pope of his temporal power, with his reasons for so doing, and leave them to judge of the propriety of the transaction. What may have been the subsequent conduct of the Pope, and how he has been disposed of in consequence, we know not; for although he could preach patience and resignation to others, we presume he has proved rather restive under restraint himself.

BUONAPARTE'S DECREE,

Dispossessing the Pope of his Temporal Power.

ROME, June 10th, 1809.

This morning, at 10 o'clock, has been published, in the principal places, at the sound of the artillery of fort Sault-Ange, a decree of his majesty the emperor and king, which unites the States of the Pope to the French empire. This happy change has taken place with the greatest tranquility, and the inhabitants of Rome have manifested great joy and a lively acknowledgment of an event which puts an end to all the uncertainties of their political existence. This decree, dated from the imperial camp at Vienna, 17th May, 1809, is conceived as follows:

NAPOLEON, &c.

Considering that when Charlemagne, emperor of the French, and our august predecessor, presented the bishops of Rome with divers tracts of land (contrees,) they were granted to them as feudal tenure, to secure the repose of his subjects, without Rome having ceased on that account to make a part of his empire:

Considering that since that period the union of the two powers, spiritual and temporal, having been, as it still is at this present day, the source of continual discords; that the Pope having but too often made use of the influence of the one, to support the pretensions of the other; and that in consequence of it, the spiritual affairs, which, by their nature are immutable, are confounded with the temporal, which change according to circumstances and the policy of the times;

Considering, lastly, that every thing we have proposed to conciliate the safety of our armies, the tranquility and welfare of our people, the dignity and integrity of our empire with the temporal pretensions of the Popes, has been proposed in vain:

We have decreed, and do decree as follows:

Art. 1. The States of the Pope are re-united to the French empire.

2. The city of Rome, the first christian see, and so celebrated by recollections which she enforces on the mind, and the monuments she preserves, is declared an imperial and free city. Its government and administration shall be regulated by a special decree.

3. The monuments of Roman greatness shall be preserved and kept up at the expence of our treasury.

4. The public debt is declared a debt of the empire.

5. The present income of the Pope shall be extended to two millions of francs, free from all charges and tenure.*

6. The properties and palace of the Pope shall be subjected to no impost, jurisdiction, or visit, and shall besides enjoy special immunities.

7. An extraordinary consultum shall on the first of June next, take possession, in our name, of the States of the Pope, and make the necessary arrangements so that the constitutional government be in vigor on the first of January, 1810.

(Signed) NAPOLEON.

* 336,666 *Dollars.*

On the same day the extraordinary consultum, instituted by the preceding decree, addressed the following proclamation to the city and Roman states.

ROMANS,

The will of the greatest here unites you to the great empire. It was just that the first people on earth should share the advantage of its laws and the honour of its name, with those who in former times preceded it in the path of glory. When your ancestors conquered the world, such were the counsels of their generosity, and the results of their glory.

The love of your prosperity has alone dictated the decree of your union. The moment chosen for its accomplishment, unfolds to you the motives that inspired it. You become a part of the French empire at a time when every sacrifice required for establishing it is perfected; you are called to the triumph, without having partaken in the dangers.

Throw a glance over the annals of your history; for a long time they contain nothing but the revivals of your misfortunes.

Your natural weakness rendered you the easy conquest of any warrior intent to cross the Alps.

United to France, her strength becomes yours. All the evils which resulted from your weakness have ceased.

Unhappy as a nation, you were not less so as citizens. The wretchedness and unwholesomeness which existed in your cities and country, have for a long time back proved to Europe and to yourselves, that your sovereigns, divided between cares too opposite, found themselves unable to procure you that felicity you are about to obtain.

Romans! not conquered, but united; fellow citizens and not enslaved, not only our strength becomes yours, but our laws will insure you repose, as they have insured ours.

Whilst by this union you reap every blessing you were in need of, you lose none of those you possessed.

Rome continues to be the see of the visible head of the church; and the vatican, richly endowed, and secure from

every foreign influence, as well as above all vain terrestrial considerations, will exhibit religion to the universe more pure, and surrounded with more splendour.

Other cases will preserve, in your monuments, the inheritance of your ancient glory; and the acts, the offspring of genius, encouraged by a great man, enriched with all the examples and models, shall no longer be constrained to seek elsewhere either the opportunity or the reward of their divine inspirations.

Such, Romans, is the future prospect that opens before you, and of which the extraordinary consultum is charged to prepare the foundation.

To guarantee your national debt, enliven your agriculture and arts, improve in every respect your present destiny; in short to prevent and dispel the tears which the reform of abuses has at many times caused to be shed; such are the orders, such is the intention of our august sovereign.

Romans! by seconding our efforts, you may render to yourselves more prompt, and to us more easy, the salutary effects of the task we are charged with for your welfare, which we have much at heart.

Rome, June 10, 1809.

(Signed) SALICETTI, JANET.

The Count Miollis, Governor General,

President.

For the Consultum, C. DE BALDE.

(*Gazetta Romana*)

TURKISH IMPERIAL PROCLAMATION.

The following Proclamation will shew that religious canting is not confined to Catholic bishops, nor Connecticut governors. The Grand Sultan is a proficient in this kind of hoaxing; he can talk about *the holy will of God, unbelievers, and enemies to faith*, as confidently as any of them.

Thus is the supreme architect of the world bandied about by hypocrites and tyrants; and thus will imposture and fraud continue to insult and triumph over the common sense of mankind, till reason shall assume a bold, a commanding tone; till religion shall be placed upon its only true and legitimate basis, moral virtue.

We doubt very much that the Supreme Being ever interferes in the murdersome wars which mankind are so weak and wicked as to wage against each other. If he did, we must believe he would in this instance, join the crescent against the cross; for the war on the part of the christian emperor appears to us to have been commenced without the smallest justifiable pretext.* Mussulmen are prohibited by the Korun from undertaking a war of aggression, and permitted to fight only in self defence. "Fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressors." Korun, vol. 1, p. 34.

The Jewish scriptures teach a doctrine somewhat different, viz: to exterminate all the enemies of God, that is, all who are not Jews. And christians, by adopting these scriptures as the word of God, have been induced too much to follow the examples therein set forth.

PROCLAMATION

Issued by the Grand Sultan, at Pera, July 19, 1810.

"To my first chief of the Belief, the high Pontiff of the mortals (Mufti,) to my brave Caimacian Pacha, my eminent

* *The most modest and prudent method of supplicating the Deity in war, appears to us to be according to the manner of a Scotch general, who on the eve of a battle, made the following address.* "*Blessed Laird, thou kenest fu' weell, that though we are sinners, our enemies are na saints, therefore if thou be na for us, be na against us; but stand thou at a distance, and let the arm of flesh decide.*"

ministers, my worthy teachers and professors of theology, explainers of the Koran, and of tradition, my Imans, the great of my court, my seven military corps, all Agas (Commanders) officers and soldiers, my servants, &c.

"After my imperial greeting, it is necessary to inform you, that treacherous Muscovites, these enemies to faith, continue in their resolution, to bring their devices, which their depraved souls have invented, more in execution. They have invested imperial cities and fortresses with war, and further overrun the territory of the true believers. They are not satisfied with putting Mahomet's adherants, without distinction of age and sex, in chains, wherever they come, and to drive many of our plundered brethren naked from their homes to seek a shelter in the wilderness, where nothing but shame, poverty, and misery follow them; but these Muscovites offer such cruel and unacceptable proposals, that it is impossible to perceive any desire of an approach in them, but on the contrary, the forerunners of their destructive designs are legible in every line, besides a seeming challenge to an everlasting war. I for my part embrace, instead of enduring so great a shame, with a stand, and with an unbounded confidence, as the anchor of our hope and our welfare, the two following sentences of the Koran:

"God has in this moment left you for a while, because he knew you were weak; but if you can only count an hundred brave and courageous men among you, then you will with the help of God, beat two hundred enemies." In another part says God to the prophet, "Assemble the true believers for battle round about you, if there are twenty firm and brave men, they will conquer two hundred, and if there are an hundred, they will beat a thousand."

"I intreat the assistance of the most high: I pray for the spiritual influence of the prophet; I hasten to the field of victory, ready to head in person the van guard of the Musselmen.

"As soon as this my resolution will be known, prepare for this imperial campaign, and assist me to order every thing.

"I have only to add, that as I am marching against the enemy, it is not my aim to attribute the fruits of our victories to myself. The only aim of my ambition is to let the faith of Mahomet triumph, to frustrate the devices of our enemies, and if possible to contribute to the fulfilling of his holy will. Though my commands that publish my imperial campaign, have been made known throughout my extensive dominions, yet notwithstanding it must be received by a Caïf with the present proclamation; it is to be forwarded from one end to the other of my empire.

"Every Naib, whose inhabitants of towns and villages will not immediately march, is to be suspended, and their clergyman to lose his place.

"Without losing our precious time with unnecessary discussion, with idle wishes, and with insignificant arguments by comparing the present with the past, it will be more eligible to be anxious of amassing ammunition and other necessary articles, and endeavour to be contented with such provisions which the time and circumstances can afford, and trust to the Almighty for victory.

"With the purity of our designs, and only trusting to the assistance of Almighty God, let us rush to the field of battle against the unbelievers! In one word, in all our regulations and proceedings, the quickest despatch is absolutely necessary.

May Divine Providence grant the victory to his good servants, and cover our enemies with shame and confusion. Oh! that this may happen! The glorious issue depends upon God! From him comes all success. Victory is at hand."

PROCLAMATION OF A MAHOMEDAN FAKIR.

The following Proclamation published in the Oriental Star, at Calcutta, is as consonant with common sense as the preceding proclamations of the Bishops and the Grand Sultan; and has exemplified in its effects, the pernicious tendency of fostering superstition in any country. As long as mankind submit to be governed by superstition and fanaticism, so long will the world be embroiled by their wily and deceitful frauds.

"To all counsellors and the Hakim of Surat, be it known, that the Emaumul Deen of the end of the world, or Emaum Meeden, has now published himself, and the name of this Durveish is Ahmud; and that in the Hindevie they call him Rajah Nukluk. Be it further known to you, that if the Eslaum [the Mahomedan faith] is accepted, it is better, otherwise empty the town, or on the contrary you may prepare for battle. This Fakir is now come down from the fourth sky, with four bodies; combining Adam (on whom be peace) Essah the son of Marium, [Jesus, the son of Mary] and Ahmud (on whom be peace) and they have all four come upon one place; they have no guns nor muskets with them, but a stick and a handkerchief are with me—be yourself prepared. Dated 11th Zilhij." corresponding with the 17th January, 1810.

The disturbances raised by this fellow caused the loss of several hundred lives, and many towns were burnt before the insurrection could be quelled.

During a late overflow of the Ganges, near Hudwar, three Fakirs, who came for the purpose of performing their ablutions, were washed away and drowned—a circumstance considered by their brethren as an especial mark of divine favour, and celebrated accordingly.

THEOPHILANTHROPIST,

No. 9.

"Slave to no sect, who takes no private road,
"But looks through Nature up to Nature's God."—Pope.

A FULL LENGTH PORTRAIT OF CALVINISM.

A PAMPHLET, bearing the above title, from which we take the following extract, was published about two years since by *T. and J. Swords*; of which Mr. B. an Episcopalian clergyman of this city, is supposed to be the author. It gives, in our opinion, a just exposition of the cruel, unjust, and demoralizing doctrine of Calvinism.

Calvinists confound power with right. Because the Supreme being had the power to predestinate any portion of his creatures to eternal misery, they contend that he had the right so to do—than which, nothing is more false; because, not being necessary, it would be unjust: and, it is impossible for omnipotent power to commit injustice, as there could be no motive to induce it.

The person called St. Paul, who appears to have possessed Calvinistic principles, says, "Man is in the hands of God as clay in the hands of the potter," &c. from whence, and other passages in what is called *Holy Writ*, is inferred the doctrine contended for by the Calvinists. But Paul's position is evidently founded in error. Inanimate matter cannot be honored or dishonored any more than it can enjoy pleasure or suffer pain; and, therefore, the comparison made by Paul does not hold. The objection adduced by himself against punishment for actions predestinated, is substantial;

and which, incapable of answering, he has shuffled off by the most palpable evasion.

The supposed pre-science of Deity has been considered, and perhaps justly, as tantamount to fore-ordination. But, as has been before urged in this work, it is, in our opinion, impossible, even for Omnipotence, to know a future contingency. The actions of a free agent cannot possibly be foreknown. The weakness of all created beings is, however, a sufficient guarantee for the order and stability of the Universe. The Supreme Being undoubtedly knows all that is necessary to be known. The Works of Nature will progress without any derangement, in respect to the whole, till the final consummation of all things, should that event ever happen, altho' man may commit many wicked acts unpredestinated and unknown, previously to their commission, to any being whatever.

—

"Suppose a Painter to a human head,
Should join a horse's neck, and widely spread
The various plumage of the feather'd kind
O'er limbs of different beasts, absurdly join'd—
* * * * * * * * * * * * *
Would you not laugh such pictures to behold?
Such is the book, that, like a sick man's dreams,
Varies all shapes, and mixes all extremes."

HORACE'S ART OF POETRY.

Just such a book is *Calvin's Institutes*. It is distinguished for elegant diction, and it contains many beautiful thoughts; but it is replete with horrid doctrines, and revolting views of the divine nature. At one time, the mind is delighted with the picture of divine benignity and mercy; at another, it turns away with disgust mingled with horror, at the description of arbitrary reprobation and tyrannic vengeance. A God who loves his creatures *now* meets our eye; and *then*, a God who hates them with an everlasting hatred.

Is this misrepresentation? It is not, as the following passages will evince.

1. *Calvin* says, "God not only foresaw that *Adam* would fall, but also ordained that he should;" or, (to translate all the words of the original) "When therefore they perish in their corruption, they do nothing but suffer the punishment of that misery, into which, by his (God's) predestination, *Adam* fell, and drew his posterity headlong with him:" consequently, *Adam's* eating the forbidden fruit was the necessary, unavoidable effect of the divine decree; and therefore was not a *sin*, but pure, formal, commendable *obedience*. And yet the Scripture represents *Adam's* act as displeasing to the Almighty, and the "cause of all our woe."

2. *Calvin* vents his rage against his opponents in the following language: "These virulent dogs vomit out not one kind of poison only against God. They deny that it is expressly asserted, that it was decreed by God *Adam* should perish by his falling; as if God had created the noblest of all his creatures to an uncertain end."

3. "Many," says *Calvin*, "thinking to excuse God (literally, *to drive away hatred from God*) so own *Election*, as to deny *Reprobation*. But this is two silly and childish; for Election itself, unless opposed to Reprobation, cannot stand."

4. *Calvin* dares to assert that, "All men are not created for the same end; (literally, *in an equal condition*) but some are fore-ordained to eternal life; others to eternal damnation. Therefore, according as every man was created for the one end, or the other, we say he was predestinated to life, or to death." Again; "God, of his will and pleasure, so ordains, that amongst men, some should be so born, as to be devoted from the womb to certain death, who, by their destruction, might glorify his name."

5. But, as if this horrible doctrine were not enough, this audacious interpreter of Scripture says, in the 5th place, "Whom therefore he hath created unto the shame of life, and destruction of death, that they should be instruments of

his wrath and examples of his severity, that they may come to their end; at one time he deprives them of the power of hearing his word; at another he the more blinds and stupifies them."

6. *Calvin*, in pursuance of his own horrid ideas of the divine nature, says, "Behold, God calls to them [the reprobates] that they may be more deaf: He kindles a light, that they may be more blind: He brings his doctrine to them, that they may be more confounded, and applies the remedy to them, but that they may not be healed."

7. "The reprobates would be thought excusable in sinning, because they cannot avoid the necessity of sinning; especially since such necessity is cast upon them by the ordination of God. But we deny that they are thence rightly excused."

Thus it is evident, from *Calvin's* own words, which are perfectly explicit, that the reprobates are placed in a situation in which they cannot possibly help themselves, and in which they are carefully prepared for that damnation, to which, from the womb, they are decreed. Salvation is offered to them, but it is to mock them; light is shed around them, but it is to blind them; the voice of mercy is sounding in their ears, but it is to tantalize them; God invites, and beseeches them to partake of heavenly bliss, but it is to thrust them down to the pit of hell.—O ye admirers of this *Geneva* doctrine, how long will ye suffer yourselves to be deluded? How long will ye delight in representing a benevolent, a gracious, a merciful God, in colours which suit none but the *Great Adversary* of human happiness? How long will ye represent the sincerity of the Almighty as mockery; his truth as falsehood; his compassion as cruelty?

These are but a few of the passages that might be quoted from *Calvin*, to prove that he taught a system of nonsense and impiety;—of nonsense, because it contradicts the genuine dictates of reason, and the common sense of mankind;—of impiety, because it derogates from the honour due to

God's name and attributes; and ascribes to the Almighty tyranny, cruelty, injustice, malignity, insincerity, and delight in human misery. There is nothing forced, nothing unfair in this representation. It is the necessary, unavoidable result of *Calvin's* principles. The generality of his followers, I believe, do not know what his principles were in their full extent, for it is very rarely that they hear from the pulpits of Calvinistic ministers, any thing said about *reprobation*, although they hear enough about unconditional *election*, with all its comfort and assurance. *Moderate* Calvinism* is the word now a days, in order to soften the horrible doctrines of the system; as if there can be any such thing as absolute, arbitrary *election*, without the horrible decree of reprobation [*horribile decretum* are *Calvin's* own words.] I believe thousands, who profess themselves to be Calvinists, would, if they knew the consequences of their principles, abandon them forever.

With particular redemption, is necessarily connected irresistible grace, and final perseverence. The former makes man a mere machine, and the latter is admirably calculated to lull him into a false security. If a man cannot take a single step in the way of salvation till the moment of irresistible grace arrives, he is under an absolute necessity of living in sin; and so *Calvin* acknowledges.

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* "The only difference," says Mr. Daubeny, "between *rigorous* and *moderate* Calvinism appears to consist, for the most part, in the different manner of describing the same essential doctrine; for the rigorous Calvinist has only not to insist on the divine decree of the fall, to drop the term *reprobate*, and to say with *St. Austin*, that those who have not been predestinated by an absolute decree to salvation, "must inevitably perish," or—exchange the obnoxious term *reprobation* for the softer one *preterition*, and he immediately becomes what we are to understand by a *moderate Calvinist*. In fact, this is only saying the same thing in different ways." V. Eccle. p. 438, 439.

If men are bound hand and foot so that they cannot move, it is mockery and insult to exhort them to come to the waters of life, and drink freely. When the Lord of the vineyard asked the labourers, "Why stand ye here all the day idle?" they gave this answer which is certainly a very good one—"Because no man hath hired us." But they might have gone further, upon the principle of irresistible grace, and the total want of the smallest degree of power to do any thing for ourselves. They might have said, "Because we came into the world with our legs broken, and God has decreed, that they never shall be set; how then are we to work! Insult us not with such questions. Give us the power and we will do the work." Is not this reasonable?

The doctrines of *Calvin* are of such a horrible nature—they are so painful to the tender feelings of the heart, and so totally inconsistent with the principles of human action, that it is with reluctance I prosecute this subject. It is enough to freeze the blood in one's veins to read some parts of the writings of *Calvin*, and of his disciples. Of the master we have said enough; let us now hear what some of his scholars assert.

1. The *Westminster* divines, in their chatechism, declare, that "God did from all eternity unchangeably ordain whatsoever comes to pass." Consequently, all the sins of all the men that have ever lived, or ever will live, were inevitable. And for these sins, which they could no more prevent, than they could prevent the revolution of the heavenly bodies, they are punished with everlasting damnation. Now, what difference is there between this doctrine and that of fate?—The only difference is, that the *Calvinist* terminates his chain of causes and effects in a divine decree;—the *Stoic* makes his chain depend upon the immutable nature of things, and binds even *Jupiter* himself with it. But to mankind, the effects are precisely the same. Men commit crimes, upon the *Calvinistic* principle, because God has decreed that it should be so: and upon the principles of the *Stoics*, because

it is an essential part of a system of eternal causes and effects. Is it worth while for the damned to enquire which of these principles is true?*

In unison with these reverend divines, Dr. *Twiss* informs us that, "All things come to pass by the *efficacious* and *irresistible* will of God." Again, "It is impossible that any thing should be done, but that to which God impels the will of man." Once more (I believe the reader will think it enough) "God is the author of that action which is sinful, by his irresistible will."—This is genuine *Calvinism*, when stripped of the false colours which some put upon it for fear of frightening the *weak*. But *Calvin* and *Twiss* were men of "sterner stuff."

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* The author is a decided enemy to *ridicule* as a test of truth. Yet there are some principles so extravagant and absurd, that ridicule may with propriety be used as an auxiliary to argument. Even the sacred scriptures have recourse to this mode of attack.

"And it came to pass at noon, that *Elijah* mocked them, and said, Cry aloud; for he is a God: either he is talking, or he is pursuing, or he is in a journey, or, peradventure, he sleepeth, and must be awaked!" Under this sanction I present the reader with the following humorous dialogue from *Lucian*, leaving out such passages as are not necessary to my purpose.

Sostratus, a robber and murderer, is carried by Mercury to the judgment seat of Minos. The judge orders him to be thrown into the burning lake. But Sostratus begs of Minos to hear him.

Minos. Shall I hear you again, Sostratus? Have you not been convicted of being a wicked man, and the destroyer of many?

Sost. I have indeed been convicted, but see to it, that I be justly punished.

Minos. By all means; since it is the part of justice to render to every one merited punishment.

Sost. Answer me however Minos; for I will interrogate you briefly.

A faithful disciple of the *Geneva* reformer was *Piscator* also. He was so well acquainted with the counsels of the Almighty, that he assures us, "God made *Adam* and *Eve* for this very purpose, that they might be tempted and led into sin—And by force of his decree, it could not otherwise be but they must sin." Again, "We can do no more good than we do, nor less evil than we do. Because God from eternity has precisely decreed that both the good and the evil should be done." Further; "God procures adultery, cursings, lyings."

In no degree behind this blessed, evangelical triumvirate, was *Peter Martyr*. Let us hear *his* gospel—"He (God)

Minos. Say on, provided you are not prolix, that I may have it in my power to judge others also.

Sost. Whatsoever I have done in life, have I done it *freely*, or have I been destined to it by *fate?*

Minos. By *fate*, to be sure.

Sost. Do then all the good, and we who seem to be wicked, perform these things in obedience to fate?

Minos. Yes, in obedience to *Clotho*, who, at the birth of every one, hath enjoined upon him the things to be done.

Sost. If then any one, forced by another, hath killed a person, seeing he was under compulsion, and could not effectually make opposition; for example, when an executioner or an officer, the one in obedience to a judge, the other to a tyrant; would you consider such a person to be guilty of murder?

Minos. It is clear that the judge or the tyrant is guilty for we cannot blame the sword.

Sost. You see then how unjustly you act in punishing us, who were only ministers to do those things which *Clotho* commanded us; for no one can say that it was in our power to oppose what was imperiously enjoined upon us.

Minos. You may, Sostratus, see many other things which are not done according to reason, if you accurately examine. However, you shall enjoy the fruit of your enquiry, for you seem to be not only a robber, but a cunning fellow also. Dismiss him, Mercury, and let him not be punished any more. But see that you do not teach the other dead to ask such questions.

supplies wicked men with opportunities of sinning, and inclines their hearts thereto. He blinds, deceives, and seduces them. He, by his working on their hearts, bends and stirs them up to do evil."

I will disgust the reader with but one more of those *gracious* prophets. *Zuinglius* says, "When God makes angels or men sin, he does not sin himself, because he does not break any law. For God is under no law and therefore cannot sin."

Such, reader, are the horrid doctrines which *Calvinistic* writers endeavour to impose on the human mind. If there be any such thing as truth—any thing which the reason of man can prove to be false—any thing which contradicts the clearest assertions of holy writ, it is, that God is not the author of sin, and that he never created either men or angels for the purpose of making them miserable. His nature is at utter variance with impurity; he therefore cannot *will* it to exist in any of his creatures. He is justice itself; and therefore cannot condemn the wicked for what they could not avoid. Do these positions need proof? They do not; for no proof can render them more clear. They extort our acquiescence —the mind cannot resist them—they have all the certainty of self-evident truths.

To explain the philosophy of the human mind is not an easy task. So far as we can build upon *facts*, so far we are confident we are right. When we quit this plain rule, we become perplexed and confounded. That I *think* is a fact; I am certain of it from *consciousness*; and therefore no further proof is wanting. But when I attempt to explain *how* I think, I am lost. I am certain, because conscious, that I am a free agent; and therefore to attempt an explanation of human liberty, does but darken, instead of enlightening the subject. And yet, in direct contradiction to what every man experiences within himself, *Calvinists* will either deny the freedom of the will, or if they admit it, will idly attempt to reconcile it with a a chain of motives arranged by a divine

decree, and operating irresistibly upon our choice. There is no truth of which I am more certain than this, that I have within me a self-determining principle, and that when I am irresistiby forced to act, I am not a free agent, and therefore not accountable for my conduct. Here I stop, (for we must stop somewhere,) and leave metaphysicians to puzzle themselves and others as much as they please.*

Now upon this firm ground, I build these incontrovertible positions:—That being a free agent, I can do either right or wrong; that when I do right, I please my Creator; and when I do wrong, I become guilty in his sight:—That there can be no such thing as right or wrong, as it respects me, when my will is forced; and consequently, that I am no subject either of reward or punishment. These things being so, there is, at least in my mind, an end of *Calvinism.*

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* *Milton* in his *Paradise Lost*, represents a company of the infernal spirits, in a sequestered place, puzzling themselves with *predestination.*

"Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of Providence, Fore-Knowledge, Will and Fate;
Fix'd Fate, Free-Will, Fore-Knowledge absolute,
But found no end, in wand'ring mazes lost?"

B. ii. l. 557.

"Speculations," says a judicious writer, "about *destiny*, and *fatalism*, and *necessity*, are essentially insignificant and useless, and they are naturally productive of gloom and despondence. For what can be a more uncomfortable and melancholy doctrine, than that the final destiny of every individual of the human race, that ever existed, or ever will exist, was, from all eternity, absolutely fixed by a stern, irreversible decree? A certain Bishop of excellent understanding, disputing against St. *Augustin* on this subject, makes this observation: 'If one is doomed to life, and another to perdition, we are not born to be judged, but all of us judgedbefore we were born.' The remark is just, says Dr. *Jortin*, and ten *Augustins* and *Calvins* cannot answer it."—*Harwood on Predestination.*

If then, by attending to the operations of our own minds, we may be certain that the doctrines contained in the quotations I have given from *Calvin*, and several of his disciples, are false, we may be very certain that there is nothing in the sacred writings which militates against these genuine dictates of the human mind.

The author, after proceeding thus far upon the grounds of reason, attempts to confute the doctrine of Calvinism, by passages drawn from what is called *Holy Writ*, the common arsenal of all contending parties in religion. But as we are confident that there are passages in that book, as pointed in favour of his opponents, as others are against them; and as we believe, that truth and justice are immutable, and need no other authority than reason to support them; we decline following him into an inextricable labyrinth, that has hitherto served only to perplex and confound the common sense of mankind.

ARTICLES OF FAITH
HELD BY ROMAN CATHOLICS.

Abridged, with brief Comments.

1. A Roman Catholic believes, with St. Paul, that without faith it is imposible to please God, and that as there is one Lord, one Faith, and one Baptism, he holds the three Creeds, *viz.* the Apostles Creed, the Nicene Creed, and the Creed of St. Athanasius: with the first Creed, he holds the Holy Catholic Church, the communion of saints: as the Nicene Creed, he believes one Holy Catholic and Apostolic Church: with the Creed of St. Athanasius, he believes that whosoever will be saved, before all things, it is necessary that he hold the Catholic faith, which faith, except every one

do keep whole and undefiled, without doubt he shall perish everlastingly, and which Creed concludes thus, "this is the Catholic faith, which, except a man believe faithfully, he cannot be saved."

One of the reasons here given for holding the three Creeds or faiths, that is, because *there is but one faith*, is somewhat mystical, but perhaps the mystery may be accounted for upon the same principles, as that of their holding to one Lord with three persons, as these three Creeds, are in fact, literally one and the same thing, and may properly be denominated the *Triune Creed*.

2. "A Roman Catholic believes that there is one Mediator between God and man, the man Jesus Christ. He holds that though Jesus Christ is the only mediator of *satisfaction*, yet that it is no lessoning to his mediation to admit of mediators and advocates of *intercession*: such David mentions Moses to have been, when he tells us that God said, "he would destroy the children of Israel for their sins, if Moses his chosen one had not stood in the breach before him." And such *Jeremy* the prophet says himself to have been; "Remember Lord, that I stood before thee to speak good for them, and to turn away *thy wrath* from them." And Almighty God directs Abimilech to get Abraham to pray for him, and that he should live; and commands Job's three friends with whom God was displeased, to apply to Job to intercede for them thus: Go to my servant Job, and my servant Job shall pray for you; for him will I accept, lest I deal with you after your folly."

In some countries the most successful mode of obtaining favours from the Monarch, is to make application through his sycophants and mistresses. But we very much doubt whether this mode be as efficacious in the present case, as we cannot suppose the Supreme Being to be actuated by the same passions as earthly monarchs.

3. "A Roman Catholic holds that the highest honour and worship is due to Almighty God alone, but that an infe-

rior respect may lawfully be given to the *saints* and *friends* of God, as he sees an example given him by the angel Gabriel when sent by God to the blessed Virgin Mary, which he is sure he can safely follow and say, as the angel did, "Hail (Mary) full of grace, the Lord is with thee, blessed art thou among women;" which is also imitated by St. Elizabeth, who, when she was saluted by the blessed Virgin, was *filled* with the *Holy Ghost*, (so could not then be mistaken) and spake out with a loud voice, and said, "blessed art thou among women," &c. All which are honours and respects of high nature; and yet the great favour which Roman Catholics beg of her, is to pray for us sinners."

The facts alluded to, if true, bear no resemblance to the case; the compliments said to have been paid by Gabriel and Elizabeth to Mary, are very different from praying her to influence the Almighty in his decisions of distributive justice. The phrase, *filled with the Holy Ghost*, we consider unintelligible, as it can never be ascertained whether a person be minus or plus *electrified* with this *spirit*.

4. "A Roman Catholic knows that our blessed Saviour says, "Verily, verily, I say unto you, whatsoever you will ask the Father in my name he will give it you." Hence the Catholic addresses all his prayers, and concludes them through our Lord Jesus Christ, by whose merits he hopes them to be heard and granted; and all prayers he makes to the saints, nay to the Mother of God, whom he knows to be only God's creatures, he hopes to be granted in the name, and through the merits of Jesus Christ our Lord."

If the Catholics have faith in the text quoted, how happens it that so many of them are without the necessaries of life? Why do they not ask for, and obtain them?

5. "A Roman Catholic knows, that our blessed Saviour says to his apostles, and through them to their *lawful successors*, "Whosoever sins ye remit, they are remitted to them, and whosoever sins ye retain they are retained." And he is certain that the priests cannot know what or whose

sins are to be forgiven, or what sins are to be retained, unless they be duly, clearly and particularly declared and manifested to them by the person's own confession. Hence he judges confession to be necessary, that the sinner may benefit by and partake of this *great power given to the Church.*"

The hard earnings filched from the mouth of labour, by this impious assumption of the prerogatives of Diety is an evil of far less magnitude than that which accrues from the encouragement thus given, for the commission of crime under the vain belief of obtaining pardon through the intercession of a frail, vicious mortal.

6. "A Roman Catholic knows, that Christ promised to build his church upon a rock, and that the gates of Hell should not prevail against it: And, "If he does not hear the church, let him be to thee as a heathen and a publican," and assures that, whatsoever St. Peter should bind on earth, should be bound in Heaven, and whatsoever he should loose on earth, should be loosed in heaven. St. Peter is by Christ said to be the rock on which he will build his church, to whom he says "I have prayed for thee, Peter, that thy faith fail not; and when thou art *converted* confirm thy brethren."

Then it seems that Christ determined to build his church upon Peter before he was converted; and was under the necessity of praying for him, *lest his faith should fail.* To whom did he pray? There was none, according to the Catholic faith higher than Christ, who is called God; And it is the height of absurdity for any being to pray to himself. In short, we cannot consider this any thing more than a quibble upon the name, Peter, which in Latin signifies a rock.

7. "A Catholic holds that there is "a sin to death, and a sin not unto death." And if any one die guilty of a sin to death he is *damned;* and that all who die free from all sin, or who have fully and entirely atoned for all sin, and the punishment thereof, being entirely pure and unspotted, go instantly to heaven; but such as die guilty of small sins or sins not to death, or who have not sufficiently done penance

and fully atoned for their sins on earth, cannot go to heaven until they undergo a temporary punishment, but must be in confinement until they pay the last farthing."

We think the reformists have done wrong in rejecting this sentiment, as no reasonable objection in our opinion can be brought against it. But if the condemned are to remain in confinement *until they pay the last farthing*, we cannot see the use of paying money to the Priests to procure their liberation; except indeed the church keep an account current with Heaven, and can thereby lawfully draw on its bounty at pleasure.

8. "A Roman Catholic believes that the eucharist or sacrament of the Lord's supper, is verily, and indeed the body and blood of Christ; he knows that our blessed Saviour at his last supper, giving his body and blood to his apostles, ordered, 'Do this in commemoration of me;' he believes that the church does this in the Holy Mass, where Christ is offered as a thanksgiving and propitiatory sacrifice for the living and dead, such dead as die in the Lord, but have not fully attoned for their sins."

The Latin expression made use of by the priest upon this occasion is *Hoc est corpus meum*, this is my body; from which comes the phrase, *Hocas pocus*, used by jugglers in transforming marble balls into chickens, &c. The origin of the term helter skelter is no less singular; it arose from an expression sometimes made use of by the priest in dismissing the congregation, viz. exe hillariter et celeriter, that is, depart joyfully and quickly.

9. "A Catholic believes that Almighty God alone is *essentially* holy, yet holds that men and things which have a *relation* to God are in their kind holy; thus Zacharius calls the prophets holy, saying, "As he spake by the mouths of his holy prophets; nay, God shows regard to the *relics* and *bones* of Elisha, for as *they* were burying a man, they cast the man into the Sepulchre of Elisha, and when the man

divine *doctor!* the concluding umpire of our controversies: speak effectually to their hearts, O all penetrating spirit! and open them to hear thy voice, and to admit of thy *inspirations;* and having filled them with the seed of thy saving faith, close them, and seal them with thy grace, least the bird of prey snatch them away."

The teachers of religion of all denominations assume an arrogant, dictatorial style, in order to convince their followers that they are in possession of the secrets of Heaven, and have a perfect knowledge of the dogmas, and mode of worship which are alone pleasing to the Deity. This confidence gratifies their vanity, and at the same time tends to promote their interest by frightening their flock from straying into other *sheep-folds;* a term in common use with them, and by no means unappropriate. All reasoning and judging is proscribed, and a *dove-like innocence,* and *lamb-like submission* are taught as indispensible requisites to obtain the joys of heaven. But monkish superstition is fast passing away, and all dogmas which will not bear the investigation of reason are in a fair way of sinking into neglect and contempt. Although it is said that God formerly *chose the fools of this world to confound the wise,* we know of no authority for perpetuating this commission in the hands of any particular order of men; and we advise all *doctors* of *divinity* to attend to the instructions said to have been communicated from God, by the angel Gabriel to the prophet of Mecca, "If those to whom thou preachest turn aside from thy admonitions, verily we have not sent thee to be a guardian over them: thy duty is preaching only."—Koran, v. 2. p. 159.

Pater Noster, Ave Maria.

"O most sweet Lord Jusus, omnipotent creator and fabricator of the world and *repairer* of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit; remember I beseech thee, the bitter pains and anguishes, which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet, with

most rough and blunt nails, stretching them forth so violently with cords, to the holes which they had made in the cross, thus they heaped dolour upon dolour, most cruelly *disjointing* all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus by the memory of all those pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. Amen."

We consider the above a striking specimen of the argumentum ad hominem, which among men is the most powerful mode of inforcing an argument; whether it be as efficacious when addressed to superior beings, we shall not pretend to hazard an opinion.

O most merciful Lord Jesus.

"O most sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent father, remember the *bitter grief* and *sorrow* thy sacred soul did feel, when beholding in the clear, mirror of thy divine presence, the *predestination* of the elect who through the merits of thy most wholesome passion, were to be saved, and the *reprobation* of the wicked, who for their ingratitude were to be damned, and the abyss of thy immense mercy by which thou didst commiserate and shed tears for us, miserable, lost, and forlorn sinners, and chiefly by that mercy which thou didst show to the thief upon the cross, saying to him, "This day thou shalt be with me in paradise." I beseech thee, O most sweet Lord Jesus, my Lord and my God, to shew the like to me, now, and at the hour of my death. Amen."

This prayer, whilst it shews that the Catholics believe in predestination, certainly represents the *second* person of the Trinity in the most amiable point of view, as being grieved at its adoption. The word *ingratitude* appears to be introduced as a salvo to justify *reprobation*; but these words in connection lose their import. It is nonsense to talk of ingratitude to sanction an original and preconcerted decree. No sophistry can gloss over this dictrine so as to give it

even the appearance of correctness in the eye of reason. It is founded in injustice, and must ever prove abhorrent to the unprejudiced sense of mankind. It renders the eulogium here given to Jesus Christ for his mercy, an insult to the understanding, because mercy cannot be exercised in opposition to an irrevocable decree.

Devotions before Communion.

HUMILITY.

"O Lord I profess myself unworthy to take thy holy name into my sinful mouth: and shall I presume to take thy sacred body and blood into my impure soul? wilt thou give the bread of children to a beastly dog?

Yes, my soul, such is thy Lord and master's admirable love and mercy, that he gives himself to be *eaten* by thee, his poor, base and abject slave. O excess of goodness!"

SUPPLICATION.

"O amiable and innocent Lamb! Cloath me with thy *wool*, hide me with thy wounds, cleanse me with thy blood, lodge me in thy heart, revive me by thy death, unite me to thy love, swallow me up in thy divinity, melt me away in the fire of thy charity, and make me every way according to thy heart's desire.

Peace be to you, fear not, I am he: it is I, who have ascended to my father and your father, that I may open heaven's gates for you, and provide you there a happy lodging, and yet, I remain with you in the *sacred Eucharist*, till the world's final consummation."

FAITH.

"Yes Lord Jesu, it is thou, thy precious body and blood, thy blessed humanity and divinity. Yes my sweet Saviour, I as firmly believe it with my soul, as if I clearly saw it with my eyes, plainly tasted it with my mouth, or sensibly touched it with my hands; and I faithfully cry out, my Lord and my God."

PETITION.

"Thyself, O my sweet Saviour, is all I want, and thy love is all I wish for, O let me see thee, love thee, enjoy thee, feed on thee, be satiated with the torrents of thy true delights, and be totally inebriated and drowned in the ocean of thy ineffable sweetnesses. Wean my soul, O Lord from all terrene and temporal affections, and wed it to thyself, by an inviolable tie of love and fidelity.

Provide for thyself, O Jesu! a lovely lodging in my heart and soul.

O you holy angels and saints, come and prepare your master's dwelling place within me."

Devout exercises of confession and communion, applied to the souls in Purgatory.

AT YOUR AWAKING IN THE MORNING.

"Imagine you hear those poor, restless and afflicted souls, making their mean to you, and excite you with their ordinary complaints, Miseremini, Miseremini, saltem vos amici! O friends take compassion on us; and do you answer them with Requiem æternam dona eis domine, & lux perpetua luceat eis: O my God! who hast mercifully given me rest this night and light this morning, give eternal rest and light to these poor souls."

To the glorious Virgin Mother.

"I most humbly salute thee great Queen of heaven and earth, glorious mother of Jesus, powerful advocatrix of mankind, and compassionate comfort of the afflicted! these blessed titles embolden me thy unworthy servant to beg thy prayers for the poor soul of my (departed brother,) now suffering (as I probably both fear and hope) in the place of Purgatory, and to petition thee, that thou wilt be pleased to employ the *power*, the *privilege*, and the *friendship* thou hast with thy dear Son, my Saviour, in his behalf and his release, comfort and pardon.

O great and glorious Virgin Mother, consider this suffering soul, as by thy Son redeemed, and by thyself beloved,

and since thou hast interest in the salvation and joy of the souls purchased with the price of thy Son's precious blood: take pity on this soul, longing to behold thy son and thyself in glory; and to sing forth divine praises with the blessed saints for all eternity."

Exercises for the time of Sickness.

"O incomparable, powerful and compassionate Virgin! mother of Jesus, mother of mercy, mother of power, mother of all mankind, and my mother, by particular choice and election! I now humbly and earnestly call and cry to thee, to deliver me (by thy prayers and patronage) from my dreadful enemy, to obtain for me pardon and remission of my sins, and to assist me in my last passage, conflict and agony.

O ye heavenly spirits and holy saints, noble angel, glorious apostles, triumphant martyrs, sacred doctors, and confessors, pious widows and pure virgins, who securely possess that happiness, to which my heart and soul incessantly aspire: intercede for me that I may also be with you an happy sharer and partaker. O blessed saint N. whose name I received at my birth, and in my baptism let me receive thy succour at my death and in my agony.

O my good angel guardian, my honoured prince and protector! be pleased to assist now thy poor feeble and fainting pupil: stand by me, O valiant champion, fight for me, and defend me from the fury of my now most busy enemy, and conduct my departing soul to its eternally prepared habitation."

When the sick person is ready to Expire.

"Depart, O christian soul! depart in peace out of this world: in the name of God the Father, who created thee; in the name of God the Son, who redeemed thee; in the name of God the Holy Ghost, who espoused thee; in the name of the angels, the arch-angels, thrones, dominions, principalities, powers, cherubims and seraphims; in the name of the patriarchs, prophets, apostles, martyrs, confessors, monks, hermits, virgins, and all the saints of Paradise:

let thy place be this day in peace, and thy habitation in the holy Sion."

ANTHEM

To the Virgin at the Purification on Holy Thursday

"I salute you, queen of heaven, I salute you, mistress of angels, I salute you, sacred root, I salute you holy gate through which light enters into the world; rejoice glorious virgin, who art the beauty of all beauties, (*belle entre toutes les belles,*) we honour you as the most accomplished person that has ever existed, grant us your protection with Jesus Christ. Holy Virgin, permit me to announce your praises, and grant me sufficient strength to combat your enemies."

CAUSES OF THE REFORMATION.

Commenced in Germany by Martin Luther, in the beginning of the Sixteenth Century; extracted from Robertson's History of Charles V.

"It was from causes seemingly fortuitous, and from a source very inconsiderable, that all the mighty effects of the Reformation flowed. Leo X. when raised to the papal throne, found the revenues of the church exhausted by the vast projects of his two ambitious predecessors, Alexander VI. and Julius II. His own temper, naturally liberal and enterprising, rendered him incapable of that severe and patient economy which the situation of his finances required. On the contrary, his schemes for aggrandizing the family of Medici, his love of splendour, his taste for pleasure, and his magnificence in rewarding men of genius, involved him daily in new expenses; in order to provide a fund for which, he tried every device, that the fertile invention of priests had fallen upon, to drain the credulous multitude of their

wealth. Among others, he had recourse to a sale of *Indulgences*. According to the doctrines of the Romish church, all the good works of the Saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter and to his successors the popes, who may open it at pleasure, and by transferring a portion of this superabundant merit to any particular person, for a sum of money, may convey to him either the pardon of his own sins, or a release in any one in whose happiness he is interested, from the pains of purgatory. Such Indulgences were first invented in the eleventh century by Urban II. as a recompense for those who went in person upon the meritorious enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope.* Julius II. had bestowed Indulgencies on all who contributed towards building the church of St. Peter at Rome; and as Leo was carrying on that magnificent and expensive fabric, his grant was founded on the same pretence.†

The right of promulgating these Indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, elector of Mentz and archbishop of Magdeberg, who, as his chief agent for retailing them in Saxony, employed Tetzel, a Dominican friar, of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence. He, assisted by the monks of his order, executed the commission with great zeal and success, but with little discretion or decency; and though, by magnifying excessively the benefit of their In-

* History of the Council of Trent. by F. Paul, p. 4.

† Palavic. Hist. Conc. Trident. p. 4.

dulgences,* and by disposing of them at a very low price, they carried on for some time an extensive and lucrative traffic among the credulous and the ignorant; the extravagance of their assertions, as well as the irregularities in their conduct, came at last to give general offence. The princes and nobles were irritated at seeing their vassals drained of so much wealth, in order to replenish the treasury of a profuse pontiff. Men of piety regretted the delusion of the people, who being taught to rely for the pardon of their sins on the Indulgences which they purchased, did not think it incumbent on them either to study the doctrines taught by genuine Christianity, or to practise the duties which it enjoins. Even the most unthinking were shocked at the scandalous behaviour of Tetzel and his associates, who often squandered in drunkenness, gaming, and low debauchery, those sums which were piously bestowed in hopes of obtaining eternal happiness; and all began to wish that some check were given to this commerce, no less detrimental to society than destructive to religion.

Such was the favourable juncture, and so disposed were the minds of his countrymen to listen to his discourses, when Martin Luther first began to call in question the efficacy of Indulgences, and to declaim against the vicious lives and false doctrines of the persons employed in promulgating them.

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* As the form of these Indulgences, and the benefits which they were supposed to convey, are unknown in protestant countries, and little understood, at present, in several places where the Roman Catholic religion is established. I have, for the information of my readers, translated the form of absolution used by Tetzel: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I by his authority, and that of his blessed apostles Peter and Paul, and of the most holy Pope,

granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures in whatever manner they have been incurred, and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy see; and as far as the keys of the holy church extend, I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that when you die the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost." Seckend. Comment. lib. i. p. 11.

The terms in which Tetzel and his associates described the benefits of Indulgences, and the necessity of purchasing them, are so extravagant, that they appear to be almost incredible. If any man (said they) purchase letters of Indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption Indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. That the efficacy of Indulgences was so great, that the most heinous sins, even if one should violate (which was impossible) the Mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile men to himself. That the cross erected by the preachers of Indulgences, was as efficacious as the cross of Christ itself. Lo! the heavens are open; if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful, that you will not rescue your parent from torment? If you had but one coat, you ought to strip your-

self instantly, and sell it, in order to purchase such benefits, &c. These, and many such extravagant expressions, are selected out of Luther's works by Chemnitius. The same author has published several of Tetzel's discourses, which prove that these expressions were neither singular nor exaggerated.

The following tariff of the prices of absolution, will show what ideas the Catholic church have inculcated, relative to the proportional degree of moral turpitude in different crimes. It was reprinted at Rome no longer ago than the last century.

	L.	*s.*	*d.*
For a layman who shall strike a priest, without effusion of blood,		5	0
For one layman who shall kill another,		8	3
For murdering a father, mother, wife or sister,		5	0
For eating meat in Lent,		5	5
For him who lies with his mother or sister,		3	8
For marrying on those days when the church forbids matrimony,	2	0	0
For the absolution of all crimes,	2	16	0

BONAPARTE AND THE CHURCH.

As Bonaparte is making considerable overturnings in the church, and probably for the benefit of the people under his dominion, it may not be uninteresting to note such occurrences as have transpired.

Rome, April 24, 1810.—It has been enjoined, for the third and last time, upon all the clergy who are in the Roman territory, to take the oath which is prescribed to them, under pain, in case of refusal, of losing a third of their pensions.

By a decree of the Emperor of France, of the 13th June,

1810, eighteen of the thirty-two bishopries of Rome and Tressimene are suppressed, as are also all the abbeys in the said departments. Among the reasons alleged in the preamble, for this meafure, it is stated, that seventeen of the bishops had put themselves out of the emperor's protection, by refusing to take the oath to his majesty; and that only fourteen of them had performed that *first of duties* recommended by Jesus Christ, namely, *submission* to the established power.

Letter from his Majesty to the Bishops.

"*St. Cloud, April* 25, 1810.—My lord Bishop of ———, the illustrious and populous churches in the empire are vacant; one of the contracting parties of the concordat has rejected it.* The conduct adopted in Germany for ten years, has almost destroyed episcopacy in that part of the christian world. There are now but eight bishops; a great number of dioceses are governed by vicars apostolic; the chapters have been disturbed in their right to provide, during the vacancy of the see, for the administration of the diocese. They have plotted dark manœuvres to excite discord and sedition among our subjects. The chapters have rejected the briefs, contrary to their rights and the holy canons.

"Yet time is passing away; new bishopries are vacant every day. If no speedy provision be made, episcopacy will be extinct in France and Italy, as well as in Germany. Wishing to prevent a state of affairs so contrary to the good of religion, the principles of the Gallican church, and the interest of the state, we have resolved to unite on the 10th of next June, in the church of Notre Dame, at Paris, all the bishops of France and Italy, in a national council."

Extract from Bonaparte's speech to the Legislative Body.

"*Paris, June* 16, 1810.—The affairs of religion have been too often mixed in and sacrificed to the interest of a

* *The Pope.*

state of the third order. If half of Europe has separated from the church of Rome, we may attribute it specially to the contradiction which has never ceased to exist between the truths and the principles of religion which belong to the whole universe, and the pretensions and interests which regarded only a small corner of Italy.

"I have put an end to this scandal for ever. I have united Rome to the empire—I have given palaces to the Popes at Rome and at Paris; if they have at heart the interests of religion, they will often sojourn in the centre of the affairs of christianity—It was thus that St. Peter preferred *Rome* to an abode even in the *Holy Land.*"

Dartmouth, July 31, 1811.—The day before yesterday arrived the Eliza, cartel, from Morlaix. She brought over to this country twelve Irish priests, who were driven out of Rome, about twelve months ago, by Bonaparte, after having resided there, some of them, for upwards of nine years.

The Pope has been removed, by the order of Bonaparte, from Savona, in the Genoese territory, to Tortona, a strong place in Piedmont. Such an event, at the period of the meeting of the ecclesiastical council at Paris, may give room for various reflections. It is rather singular, that we have heard nothing farther of the proceedings of this council, than the ceremonies which accompanied its opening.

BONAPARTE'S CORRESPONDENCE

With the Catholic and Protestant Clergy at Breda.

An account has been published in the Gazette of Dorpt, a town of Liventa, of an audience granted by Bonaparte to the Catholic and Protestant clergy at Breda, on the first of May, 1810. It professes to be an accurate report of what passed on that occasion; and we conclude, that in the present state of the continental press, no gazette would dare to attribute to Bonaparte, sentiments materially different from those

which he might deem it politic to avow. The account is as follows:

"After Bonaparte had made the customary tour, he said a few words to the President of the Court of Appeal, took a view of the different Collegiates, and at length stopped opposite to the Catholic Apostolic Vicar, who, with his manuscript in his hand, complimented the monarch in the name of the Catholic clergy. His majesty, however, did not deign to give any answer, but asked, where are the reformed clergy? Whereupon the Prince of Neufchatel presented them to the Emperor, and Mr. Ten Oever, of the Walloon congregation, received permission to address his majesty. The discourse was short, and contained amongst the rest the following words:—It is the immutable principle of Protestants, in every thing that happens, to address Providence, and to render unto Cæsar the things which are Cæsar's. The Emperor listened attentively to this speech, and answered—'You are right; I protect all religions. Protestants and Catholics enjoy equal privileges in France; it is but just, that the Protestants in this department should have equal prerogatives with the Catholics.' His majesty then asked Mr. Oever, 'Why, sir, are you in your full dress?' 'Sire,' answered Ten Oever, 'that is the rule.' 'Why, yes,' said the Emperor, 'it is the custom in every country; but,' continued he, turning to the Roman Catholic clergy, who were not in their full dress, 'Why have not you your cassocks on? You say you are priests: what are you? Attornies, notaries, peasants? I come into a province where the majority are Catholics, who in former times were oppressed; who after the revolution acquired more liberty, and upon whom the king, my brother, bestowed many favours. I come in order to make you all equal to the rest, and you begin by forgetting the respect due to me, and complain of the oppression that you suffered under the former governments. Your conduct shews how well you deserved them. The first act of sovereignty which I was obliged to exercise, consisted in the necessity of arresting two of your

contumacious priests, even the Apostolic Vicar; they are imprisoned, and shall continue under arrest. On the other hand, the first words that I hear from a reformed priest, are to render unto Cæsar the things which are Cæsar's. This is the doctrine which you ought to preach. From that gentleman, pointing to Mr. Ten Oever, you ought to learn it. I have always met with faithful subjects amongst Protestants; never have I had occasion to complain of any of them. You have calumniated the Protestants, by representing them as preaching doctrines dangerous to the state! but the best subjects I have are Protestants. In Paris I am partly attended by them: they have free access to me, and here a handful of Brabant fanatics attempt to resist my designs.

Had I not met in Bossouet's doctrines, and in the maxims of the Gallician church, with principles that agree with mine, and had not the concordat been received, I myself should have become a Protestant, and thirty millions of people would have followed my example. But what religion do you teach? Do you not know that Christ said, "My kingdom is not of this world?" and would you interfere in my concerns? You will not pray for a sovereign—(probably the Catholic clergy in these new provinces, had partly declared that they would not receive any orders on spiritual subjects from a temporal power; the order to pray for the emperor must be intimated to them by some spiritual sovereign.)—You want to be obstinate citizens. I have the proofs of it in my pocket. If you maintain such principles, your lot will be punishment in this world, and eternal damnation in the next. "You, (said he, turning to the Apostolic Vicar, who had addressed him) are the Apostolic Vicar. Who appointed you to that office? The Pope: he has no right to do it. I create bishops. You will not (said he, turning to the rest) pray for the monarch? Perhaps because a Romish priest excommunicated me. But who gave him the right of excommunicating a sovereign? Why did Luther and Calvin separate themselves from the church? Your infamous sales of

indulgences caused them to revolt, and the German Princes would no longer bear sway. The English acted wisely in renouncing you. The Popes, by their hierarchy, set Europe in flames. Perhaps it is your wish to re-establish scaffolds and racks, but it shall be my care that you do not succeed.

Are you of the religion of Gregory VII, Boniface VIII, Benedict XIV, Clement XII? I am not. I am of the religion of Jesus Christ, who said, Give unto Cæsar the things which are Cæsar's; and agreeably to the same gospel, I give unto God that which belongs to God. I bear a temporal sword, and I know how to guide it. God placed me on the throne, and you reptiles of the earth dare oppose me. I owe no account of my administration to the Pope; only to God and Jesus Christ. You perhaps think me created out of the Pope's slipper. If it only depended on you, you would cut off my hair, put on me a cowl, or would, like Lewis the Pious, place me in a convent, or banish me to Africa. What ignorant idiots you are! Prove me out of the gospel that Jesus Christ has appointed the Pope his substitute, or successor of St. Peter, and that he has the right to excommunicate a sovereign." (From these repeated expressions, one might almost suppose the Pope had actually excommunicated the Emperor.) "If you care about my protection, then preach the gospel as the apostles did—I will protect you if you are good citizens; if not, I will banish you from my empire, and will disperse you over the world like Jews.

You belong to the bishopric of Mouliues: appear before your bishop; make your confessions to him, and sign the concordat. The bishop will inform you of my will. I will appoint another bishop of Harzegenbuch. Is there a seminary at Breda?"—An affirmative was given.—"Well, Mr. Prefect, you will make the necessary preparations that these people may swear to the concordat. Attend at the seminary, and be it your care that the orthodox gospel be preached there, in order that more enlightened men should come forth than those idiots, who preach a strange kind of doctrine."

Waterford, August 21, 1811.

In our last we announced the arrival in this city of ten of the priests who had recently landed at Dartmouth, from France. They had resided a year in Paris, and they left that city because they wished to escape from the tyranny of Bonaparte.

The largest church in Paris generally presents no greater congregation on Sundays or Holydays, than from 20 to 30 females. In Rome, before the order (as we may call it) for the dispersion of the clergy, there were 5850 priests. When the ecclesiastics of that city were called upon to take the oath of fealty to the Emperor, as King of Italy, only one was found who would do so. The second person who was required to swear, refused. He was immediately embraced by all his brethren, who, *una voce*, declared they could acknowledge no other sovereign of the patrimony of St. Peter, but the Pope; the consequence of which was, the arrest of multitudes, and shortly after, only FOUR priests were to be found in the whole city. The priests were transported to different fortresses—600 of them were immured in the dungeons of Alexandria, in Piedmont. The fact of the excommunication of Bonaparte, is placed beyond all question, by the arrival of these gentlemen.

Before these priests left Paris, the ecclesiastical council, recently assembled in that city by Bonaparte, had been broken up, for not being sufficiently subservient to his will. It appears, that some of the measures recommended to the council for their adoption, had in view the investiture of Bonaparte with powers inconsistent with the usages, and subversive of the unity of the Roman Catholic church; for this grand point 106 members of the council voted against the measure, and only 15 for it. It will surprise our readers to learn that the celebrated Cardinal Maury, the once exiled and zealous advocate of the Bourbons and of the church, was at the head of this trifling minority. The minority of the council, with their vacillating leader, form a secret committee,

and were deliberating on the means necessary to carry Bonaparte's measures into effect. It is understood, that when the decrees of the pliant committee shall be promulgated, they will be accompanied by an oath, which every priest will be required to take, acknowledging the validity of the measures, and professing implicit obedience to the decrees of the committee. The appointment of bishops to the vacant sees by Bonaparte, without the approbation of the Holy Father, is already resisted by the clergy. The archbishoprick of Paris is vacant, to which it is thought that Bonaparte will appoint the supple Maury; in which case the clergy of that diocese are nearly unanimous in their determination to refuse obedience to him, as their spiritual superior.

[Five thousand, eight hundred and fifty priests, is a pretty handsome complement for one city. It required a Bonaparte to clean this Augean stable. St. Peter's patrimony seems to be the bone of contention. This Peter must have been immensely rich, to have left a whole province to the spiritual head of the Catholic church. But where are the proofs that Peter had any legal claims to this property? And if he had, has his last will and testament ever been produced to shew to whom he demised it? Whatever may have been the character and conduct of the person called St. Peter, the religion of Jesus Christ was far different from that which his pretended successors profess and practise. Riches, power and dominion, is, and ever has been, the order of the day with them. It is, however, a singular fact, that notwithstanding the Protestant clergy, ever since the reformation, have been praying the Almighty without ceasing, to destroy popish superstition, and to humble the chief pontiff, whom they represented as the beast spoken of in the Revelations, still when their prayers have, in a great measure, been accomplished, through the instrumentality of Bonaparte, few have been known to return thanks for the favour, whilst many have indecently reprobated this singular dispensation of Providence; thereby affording a well grounded suspicion of their want of sincerity.

PORTUGAL.

A late writer has encouraged us to hope, that the change in Portugal will have something in the national character to support it, whatever may be the event of the present war, which distresses that country. When the inquisition, the triumph of the power of the church over state, and over all the hopes of man, attempted its influence in this once happy country, the resistance was firm, bold and absolute. And what could not be obtained by force, was gained at last by superstition and artifice. The fraud was discovered and punished, but the establishment was maintained. When Portugal recovered its sovereignty, it was hoped that this favorable opportunity would be embraced to free itself from this oppression. But, astonished at its own success, and unwilling to strengthen an enemy, from the worst prejudices, those of superstition, the nation indulged an establishment from which an oppressive court soon attempted to profit, and the court was content to be a slave, if only in higher condition it might with greater freedom exercise dominion over subject slaves; and might, at so high a price, at the will of a master, presume to call such slaves its own. The exaltation of the civil authority of states, promises to be a rich blessing to mankind. It is a pleasing recollection, that in Naples, with all its superstition, the inquisition never established its power. Such examples, in the darkest times, remain to convince us, that in no age can superstition or ignorance render all nations insensible to oppression, and that such establishments were superinduced upon the christian institutions, from the character of the governments which had obtained in Europe, and not from the disposition of the people.

The following extract of a letter from an English officer, dated Lisbon, Jan. 20, 1811, will shew the debased state of mind to which the common people of that country are reduced.

"The superstition of the Portuguese is often extremely embarrassing to our countrymen. On the day after last

Christmas, some officers who were freemasons, marched from the barracks with music, flags, and all the insignia of the fraternity, to a large room, which they had fitted up as a lodge. The vulgar here were extremely offended at this procession, and the common remark was, that "it was no wonder evil should befal their country, when men, who could at any time raise the Devil, were allowed to parade the streets, and openly perform their incantations." The officers who attended on this occasion, it is said, have been reprimanded; and some of them even put under an arrest."

REMONSTRANCE OF ALMASA,

Wife of Almas Ali Cawn, to General Warren Hastings.

[It may, perhaps, be necessary to inform the reader, that *Almas Ali Cawn*, was an East-Indian prince, who governed a fertile and populous country, within, or bordering upon the footing which the English have gained in India, by injustice, rapine, and murder. *Warren Hastings*, when governor general of the English possessions in that quarter, eyed with desire the riches and territory of *Almas Ali Cawn*; but as the conduct of the prince was unimpeachable, he knew of no method which could even give a plausible sanction to the seizure of them. At length, however, he had him seized and committed to prison. on pretence that he was fomenting disturbances against the English. *Almasa*, the wife of *Almas*, though sensible of her husband's innocency, yet she was well acquainted with the hellish and bloodthirsty disposition of *Hastings*, and also knew the reason for which he committed her husband to prison, and that it was for the sake of obtaining his treasures. She therefore appeared before him with supplication, and on her knees begged him to spare the life of her husband, promising him all the treasures of his king-

dom, as a recompence for his release; and further, that she and her husband would retire to a private station in some sequestered corner of India, and there spend the remainder of their days, leaving their possessions in the power of *Hastings*. On these terms, the British robber consented to his release. Joyful flew the unfortunate *Almasa*, to lay her treasures at the feet of Hastings, and resign her possessions, to save the life of him whom she loved equal with herself. In the interim, horrid to relate! the monster, the worse than common murderer, *Warren Haslings*, sent orders to the prison to have *Almas Ali Cawn* hung; for the detested wretch knew full well if he released him, that another, and a very powerful witness, would be added to the many who now testify concerning his enormities, while in the station of governor in India. After *Hastings* had received the treasures of *Almasa*, and the resignation of her kingdom, he gave her an order for the release of *Almas*. She hastened to the prison, and, while enjoying in anticipation, the pleasure she should experience from a re-union with her beloved prince, the first object which struck her eyes on her entrance into the doleful prison, was the lifeless body of her husband, suspended from the wall, by a rope. Words are inadequate to paint the anguish of her soul, on beholding the dreadful spectacle. She retired, and after reason had subdued the first tumults of her grief, she wrote the British assassin a letter, expressive of her feelings, and her sense of his villany and unparalleled crimes: this letter fell into the hands of the late Dr. *Ladd*, who published it in blank verse, as it is at present published—it has also been published as it was originally wrote, and the copy. it is said, differs not materially from the original.

Warren Hastings, on his recal from India, was impeached for his murdering the innocent inhabitants, destroying their princes, plundering their towns and villages, and committing other crimes of a die equally black as any which ever disgraced the darkest ages of the world. His trial is not yet finished; [1789] it is generally suspected, however, by those who

are acquainted with the venality and corruption of the British Parliament, that this worst of criminals, instead of being doomed to make his exit on the gallows, or at the stake, will be *rewarded* with a peerage.]

As conjectured, *Hastings*, after undergoing a mock trial, which continued for several years, was finally acquitted. *Fox*, *Sheridan* and *Burke*, delivered on the side of the prosecution, perhaps the most eloquent speeches ever heard in the British Parliament; but without avail. The administration was in favor of the criminal, which was sufficient to insure his safety.

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My subjects slaughter'd, my whole kingdom spoil'd,
My treasures rifled, and my husband slain—
O, say, vile monster! art thou satisfy'd?
Hast thou, rapacious brute! sufficient wealth?
And, cruel murd'rer, art thou fill'd with blood?
Perhaps, insatiate, thou art thirsting still
For human gore! O, may'st thou ever thirst!
And may the righteous God deny thee water
To cool thy boiling blood! inhuman wretch!
Have not the bravest of my subjects bled?
Are not they butcher'd *all*—ALL massacred?
And did not India foam again with gore?
Where is the murderer who has slain his fellow?
Where is the robber? where the parricide?
Approach—for ye are innocent and clean!
Your souls are whiter than the ocean foam.
Compar'd with him, the murderer of millions!
Yes, bloody brute! the murderer of MILLIONS!
Where are the swarms that cover'd all my land?
That cultur'd land, of which each foot was garden,
Doom'd to support the millions of my host?

Are they not butcher'd all—all massacred?
And butcher'd, bloody monster! by thy hands?
But why? because, vile brute! thou must have wealth!
Because THOU must have wealth, my people bled!
The land was floated with a tide of gore!
My fields, my towns, my cities swam in blood!
And through all India one tremendous groan—
The groan of millions! echoed to the heavens.
Curst be your nation! and for ever curst
The luckless hour when India first beheld you!
We have a custom here, as old as time,
Of honouring justice—Why? because 'tis justice:
And virtue is belov'd, because 'tis virtue.
As Indians need no hell, they know of none;
You Christians say you've one—'tis well you have—
Your crimes call loudly for it—and I'll swear,
If HASTINGS is not damn'd, your boasted God
Is worse than he; and heaven itself becomes
A black accomplice in the monster's guilt.
Hastings! my husband was your prisoner;
The wealth of kingdoms flew to his relief;
You took the ransom, and you broke your faith.
ALMAS was slain—'twas perjury to your soul!
But perjury is a little crime to you;
In souls so black it seems almost a virtue.
Know, monster! know, that the prodigious wealth
You sold your soul for, was by justice gain'd.
'Twas not acquir'd by rapine, force and murder—
The treasures of my fathers; theirs by conquest
And legal domination; from old time
Transmitted by the father to the son,
In just succession. Now you call it yours;
And dearly have you purchased it; for know.
When the just gods shall hear the cry of blood,
And of your hands demand the souls you've murdered,
That gold will never pay their price—will never pay

Your awful ransom! You must go where Almas
Sits on a lofty throne, and every hour
He stabs an Englishman, and sweetly feasts
Upon his bloody heart and trembling liver!
For, monstrous wretch! to thy confusion know,
Almas can relish now no other food
Than hearts of Englishmen! Yet thou art safe;
Yes, monster, thou art safe from this repast:
A heart polluted with ten thousand crimes,
Is not a feast for Almas. Tremble, yet,
He'll tear that heart out from its bloody case,
And toss it to his dogs! full many a vulture
Be poison'd by thy corse! wolves shall run mad
By feeding on thy murd'rous carcass—More!
When some vile wretch, some monster of mankind,
Some brute like thee—perhaps thy relative—
Laden with horrid crimes without a name,
Shall stalk through earth, and we want curses for him—
We'll torture thought to curse the wretch; and then
To damn him most supreme, we'll call him—HASTINGS!

NATIVE ELOQUENCE.

We do not offer the following documents to the public, as confidential or important "State Papers," but as literary curiosities. The reader may rely on their genuineness:

The Speech of Sagoua Ha, which signifies The Keeper Awake, *known by the white people by the name of Red Jacket, in answer to a speech of Mr. Richardson, who applied to buy the Indian rights to the reservations lying in the territory commonly called the Holland purchase. Delivered at a council at Buffaloe Creek, in May,* 1811.

Brother—We opened our ears to the talk you lately delivered to us, at our council fire. In doing important business,

it is best not to tell long stories, but to come to it in a few words. We therefore shall not repeat your talk, which is fresh in our minds. We have well considered it, and the advantages and disadvantages of your offers. We request your attention to our answer, which is not from the speaker alone, but from all the Sachems and Chiefs now around our council fire.

Brother—We know that great men, as well as great nations, having different interests, have different minds, and do not see the same subject in the same light—but we hope our answer will be agreeable to you and to your employers.

Brother—Your application for the purchase of our lands, is to our minds very extraordinary—it has been made in a crooked manner—you have not walked in the straight path pointed out by the great council of your nation. You have no writings from our great father, the President. In making up our minds, we have looked back, and remembered how the Yorkers purchased our lands in former times. They bought them piece after piece, for a little money paid to a few men in our nation, and not to all our brethren, until our planting and hunting grounds have become very small, and if we sell *them*, we know not where to spread our blankets.

Brother—You tell us your employers have purchased of the Council of Yorkers, a right to buy our lands. We do not understand how this can be. The lands do not belong to the Yorkers: they are ours, and were given to us by the Great Spirit.

Brother—We think it strange that you should jump over the lands of our brethren in the East, to come to our council fire so far off, to get our lands. When we sold our lands in the East to the white people, we determined never to sell those we kept, which are as small as we can live comfortably on.

Brethren—You want us to travel with you, and look out for other lands. If we should sell our lands, and move off into

a distant country, towards the setting sun—we should be looked upon in the country to which we go, as foreigners and strangers, and be despised by the red, as well as the white men, and we should soon be surrounded by the white people, who will *there* also kill our game, come upon our lands, and try to get them from us.

Brother—We are determined not to sell our lands, but to continue on them—we like them—they are fruitful, and produce us corn in abundance, for the support of our women and children, and grass and herbs for our cattle.

Brother—At the treaties held for the purchase of our lands, the white men with sweet voices, and smiling faces, told us they loved us, and that they would not cheat us, but that the king's children on the other side of the Lake, would cheat us. When we go on the other side the Lake, the king's children tell us your people will cheat us, but with sweet voices and smiling faces, assure us of their love, and that they will not cheat us. These things puzzle our heads, and we believe that the Indians must take care of themselves, and not trust either in your people, or in the king's children.

Brother—At a late council we requested our agents to tell you that we would not sell our lands, and we think you have not spoken to our agents, or they would have told you so, and we should not have met you at our council fire at this time.

Brother—The white people buy and sell false rights to our lands, and your employers have, you say, paid a great price for their rights. They must have plenty of money, to spend it in buying false rights to lands belonging to Indians. The loss of it will not hurt them, but our lands are of great value to us, and we wish you to go back with our Talk to your employers, and to tell them and the Yorkers, that they have no right to buy and sell false rights to our lands.

Brother—We hope you clearly understaed the ideas we have offered.

Speech of the same, in answer to a speech of the Reverend Mr. Alexander, a Missionary from the Missionary Society in New-York, to that nation. Delivered at the same time and place.

Brother—We listened to the talk you delivered to us from the Council of Black-coats* in New-York. We have fully considered your talk, and the offers you have made us, which we perfectly understand, and we return our answer to them, which we wish you also to understand. In making up our minds, we have looked back, and remembered what has been done in our days, and what our fathers have told us was done in old times.

Brother—Great numbers of Black-coats have been among the Indians, and with sweet voices and smiling faces, have offered to teach them the religion of the white people. Our brethren in the East listened to them—turned from the religion of their fathers, and took up the religion of the white people. What good has it done? Are they more happy and more friendly one to another than we are? No, brother, they are a divided people—we are united—they quarrel about religion—we live in love and friendship—they drink strong waters—have learnt how to cheat—and practise all the vices of the white people, which disgrace Indians, without imitating the virtues of the white people. Brother—if you are a well-wisher, keep away, and do not disturb us.

Brother—We do not worship the Great Spirit as the white people do, but we believe that forms of worship are indifferent to the Great Spirit—it is the homage of a sincere heart that pleases him, and we worship him in this manner.

According to your religion, we must believe in a father and son, or will not be happy hereafter. We have always believed in a father, and we worship him as we were taught by our fathers. Your book says that the son was sent on

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* The appellation given to Clergymen by the Indians.

earth by the father—did all the people who saw the son believe in him? No—they did not, and the consequence must be known to you, if you have read the book.

Brother—You wish us to change our religion for yours—we like our religion, and do not want another. Our friends (pointing to Mr. Granger,* Mr. Parish and Mr. Taylor) do us great good—they counsel us in our troubles, and tell us how to make ourselves comfortable. Our friends the Quakers, do more than this—they give us ploughs, and instruct us how to use them. They tell us, we are accountable beings, but do not say we must change our religion. We are satisfied with what they do.

Brother—For these reasons we cannot receive your offers—we have other things to do, and beg you to make your mind easy, and not trouble us, lest our heads should be too much loaded, and by and by burst.

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* Mr. Granger is the agent of the United States for Indian affairs, and resides at Buffaloe—Mr. Parish is the Indian interpreter—and Mr. Taylor is the agent of the society of Friends, for improving the condition of the Indians, and resides near the Allegany river.

THOMAS PAINE.

That infamous string of libels published by Cheetham, called "The Life of Thomas Paine," so disgraceful to our country, is not forgotten, although it is fast descending down the tide of time to the ocean of forgetfulness. While collecting materials for that work, he addressed a letter to Mr. Joel Barlow. This drew from the masterly pen of that writer, the subjoined sketch for the portrait of Paine. A more precise and elegant outline of character, has not often been

drawn. The strokes are few, but they are exact; faithful to truth—clear, strong and impartial. How different from the daubing of Cheetham: that miserable man, now no more, was unknown to Mr. Barlow, who seems to have distrusted his fidelity as well as his talents for the work he had determined to execute. He evidently wishes to dissuade Cheetham from writing; but if he cannot do this, he desires at least to trace out the path for him to pursue, that the world may not be too grossly led astray, and deceived as to the real character of Paine.

We have been obligingly favored with a copy of Cheetham's letter, and the answer of Mr. Barlow. We submit them both as records of the "passing tidings of the times." The known regard to truth of Mr. Barlow, and his opportunities of knowing Thomas Paine, together with his capacity to judge, and his ability to display his conceptions, unite to give to his letter more interest as a sketch than any thing which has yet been said on the subject.

TO JOEL BARLOW.

Sir—Not having the honor of a personal acquaintance with you, the trouble this note will occasion, will require some apology, and the only one I can offer regards the subject of it, and the readiness with which your character persuades me you will furnish me the information required, as soon as you have leisure to do so.

I am preparing to write the life of Thomas Paine, author of Common Sense, &c. As you were acquainted with him in Paris, and he mentioned you in his "Age of Reason," your opinion of his manners and habits, the company he kept, &c. would be very acceptable.

He was a great drunkard here, and Mr. M*****, a merchant of this city, who lived with him when he was arrested

by order of Robespierre, tells me he was intoxicated when that event happened.

Did Paine ever take an oath of allegiance to France? In his letter to the French people in 1792, he thanks them for electing him a member of the convention, and for the additional honor of making him a French citizen. In his speech on the trial of the king, he speaks, he says, as a citizen of France. There is some difference between being a member of a convention to make a constitution, and a member of the same body to try the king, and transact other business. I should imagine that in the latter capacities, an oath of allegiance would be necessary.

Any other information you would be pleased to communicate, which in your judgment would be useful in illustrating his character, will be gratefully received, and used as you may direct. I am, &c. JAMES CHEETHAM."

"*New-York, July* 21, 1809."

TO JAMES CHEETHAM.

"SIR—I have received your letter, calling for information relative to the life of Thomas Paine. It appears to me, that this is not the moment to publish the life of that man in this country. His own writings are his best life, and these are not read at present.

The greatest part of the readers in the United States will not be persuaded, as long as their present feelings last, to consider him in any other light than as a drunkard and a deist. The writer of his life who should dwell on these topics, to the exclusion of the great and estimable traits of his real character, might indeed, please the rabble of the age, who do not know him; the book might sell; but it would only tend to render the truth more obscure for the future biographer, than it was before.

But if the present writer should give us Thomas Paine

complete, in all his character, as one of the most benevolent and disinterested of mankind, endowed with the clearest perception, an uncommon share of original genius, and the greatest breadth of thought; if this piece of biography should analyze his literary labors, and rank him, as he ought to be ranked, among the brightest and most undeviating luminaries of the age in which he has lived—yet with a mind assailable by flattery, and receiving through that weak side a tincture of vanity which he was too proud to conceal; with a mind, though strong enough to bear him up, and to rise elastic under the heaviest hand of oppression, yet unable to endure the contempt of his former friends and fellow laborers, the rulers of the country that had received his first and greatest services—a mind incapable of looking down with serene compassion, as it ought, on the rude scoffs of their imitators, a new generation that knows him not; a mind that shrinks from their society, and unhappily seeks refuge in low company, or looks for consolation in the sordid, solitary bottle; till it sinks at last so far below its native elevation, as to lose all respect for itself, and to forfeit that of his best friends, disposing these friends almost to join with his enemies, and wish, though from different motives, that he would hasten to hide himself in the grave—if you are disposed and prepared to write his life *thus entire*, to fill up the picture to which these hasty strokes of outline give but a rude sketch with great vacuities, your book may be a useful one for another age, but it will not be relished, nor scarcely tolerated in this.

The biographer of Thomas Paine, should not forget his mathematical acquirements, and his mechanical genius. His invention of *the iron bridge*, which led him to Europe in the year 1787, has procured him a great reputation in that branch of science in France and England, in both which countries his bridge has been adopted in many instances, and is now much in use.

You ask whether he took an oath of allegiance to France. Doubtless the qualification to be a member of the convention,

required an oath of fidelity to that country, but involved in it no abjuration of his fidelity to this. He was made a French citizen by the same decree with *Washington, Hamilton, Priestly, and sir James Mackintosh.*

What Mr. M***** has told you relative to the circumstances of his arrestation by order of Robespierre, is erroneous, at least in one point. Paine did not lodge at the house where he was arrested, but had been dining there with some Americans, of whom Mr. M***** may have been one. I never heard before that Paine was intoxicated that night. Indeed, the officers brought him directly to my house, which was two miles from his lodgings, and about as much from the place where he had been dining. He was not intoxicated when they came to me. Their object was to get me to go and assist them to examine Paine's papers. It employed us the rest of that night, and the whole of the next day, at Paine's lodgings; and he was not committed to prison till the next evening.

You ask what company he kept—he always frequented the best, both in England and France, till he became the object of calumny in certain American papers, (echoes of the English court papers) for his adherence to what he thought the cause of liberty in France—till he conceived himself neglected and despised by his former friends in the United States. From that moment he gave himself very much to drink, and consequently to companions less worthy af his better days.

It is said he was always a peevish inmate—this is possible. So was *Laurence Sterne,* so was *Torquato Tasso,* so was *J. J. Rousseau*—but Thomas Paine, as a visiting acquaintance, and as a literary friend, the only points of view in which I knew him, was one of the most instructive men I have ever known. He had a surprising memory and brilliant fancy; his mind was a store-house of facts and useful observations; he was full of lively anecdote, and ingenious original pertinent remark, upon almost every subject.

He was always charitable to the poor beyond his means, a sure protector and friend to all Americans in distress that he found in foreign countries. And he had frequent occasions to exert his influence in protecting them during the revolution in France. His writings will answer for his patriotism, and his entire devotion to what he conceived to be the best interest and happiness of mankind.*

This, sir, is all I have to remark on the subject you mention—now I have only one request to make, and that would doubtless seem impertinent, were you not the editor of a newspaper; it is, that you will not publish my letter, nor permit a copy of it to be taken. I am, sir, &c.

(Signed) JOEL BARLOW."

"*Kalorama, August* 11, 1809,"

* Mr. Barlow might have added, in regard to Mr. Paine's religion, that as it was the religion of most of the men of science of the present age, and probably of three fourths of those of the last, there could be no just reason for making it an exception in him.

GOLDEN VERSES OF PYTHAGORAS.

Since publishing (see page 181) the precepts, or as they are commonly called, Golden Verses of Pythagoras, we have seen a different and more complete translation of them; and being desirous to preserve every part of this invaluable piece of ancient morality, we here subjoin two precepts, which appear to have been omitted, as well as some additional reflections in the conclusion. When we reflect that Pythagoras died 497 years before Christ, and that by the *mere light of nature* he has given precepts to mankind that have never been surpassed, even by what is called Revelation, we can not too highly estimate them.

"Whatever evils thou mayest undergo, bear them patiently, endeavoring to discover a remedy. And let this reflection

console thee, that fate does not distribute much of evil to good men.

Men apply the art of reasoning to good and bad purposes; listen, therefore, with caution, and be not hasty to admit or reject. If any one assert an untruth, arm thyself with patience, and be silent.

When this habit has become familiar to thee, thou wilt perceive the constitution of the immortal Gods, and of mortal men; even the great extent of being, and in what manner it exists. Thou wilt perceive that nature in her operations is uniform, and thou wilt expect only what is possible. Thou wilt perceive that mankind willingly draw upon themselves evil. They neither see nor understand what it is wise to prefer; and when entangled, are ignorant of the means of escape. Such is the destiny of man. They are subjected to evils without end, and are agitated incessantly, like rolling stones. A fatal contention ever secretly pursues them, which they neither endeavor to subdue, nor yield to.

Great Jove! Father of Men! O free them from those evils, or discover to them the demon they employ! But be of good cheer, for the race of man is divine. Nature discovers to them her hidden mysteries, in which, if thou art interested, and attain this knowledge, thou wilt obtain, with ease, all I enjoin; and having healed thy soul, thou wilt preserve it from evil.

Abstain, moreover, from those unclean and foul meats, which are forbidden, keeping thy body pure, and thy soul free.

Consider all things well, governing thyself by reason, and settling it in the uppermost place. And when thou art divested of thy mortal body, and arrived in the most pure æther, thou shalt be exalted among the immortal Gods, be incorruptible, and never more know death."

ORIGIN OF FREE MASONRY.

A small tract under the above title, written by Mr. Thomas Paine, has been published since his death. The publish-

er thinking Mr. Paine's idea of "the Christian religion and masonry's having one common origin," incorrect, thought proper to omit such passages as went to establish that fact. Having obtained those passages, and intending to bind this tract with the Theophilanthropist, we have supplied the omissions, as follow:

Page 9, end of 2d ¶, after the words, 'time without limits,' read, The christian religion and masonry have one and the same common origin, both are derived from the worship of the sun, the difference between their origins is, that the christian religion is a parody on the worship of the sun, in which they put a man whom they call Christ, in the place of the sun, and pay him the same adoration which was originally paid to the sun, as I have shewn in the chapter on the origin of the christian religion.*

Page 10, end of 1st ¶, after the words, 'in their processions,' read, It has the figure of a man, as at the head of the sun, as Christ is always represented.

Page 14, end of 2d ¶, after the words, 'silent upon the subject,' read, It is their secret, especially in Catholic countries, because the figure of the sun is the expressive criterion that denotes they are descended from the druids, and was that wise, elegant, philosophical religion, the faith opposite to the faith of the gloomy christian church.

Page 17, line 1st, after the words, 'rises in the east,' read, and has not the least reference to the person called Jesus Christ.

Page 24, end of 1st ¶, after the words, 'supposed time of the creation,' read, In the chapter on the origin of the christian religion, I have shown that the cosmogany, that is the account of the creation, with which the Book of Genesis opens, has been taken and mutilated from the Zend-Avista of Zoroaster, and is fixed as a preface to the Bible, after the

* *Referring to the third part of the Age of Reason, not published.*

Jews returned from captivity in Babylon, and that the rabbins of the Jews do not hold their account in Genesis to be a fact, but mere allegory. The six thousand years in the Zend-Avista, is changed or interpolated into six days in the account of Genesis. The masons appear to have chosen the same period, and perhaps to avoid the suspicion and persecution of the church, have adopted the era of the world as the era of masonry; the V. L. of the French and A. L. of the English mason, answer to the A. M. Anno Mundi, or year of the world.*

* *Mr. Paine has mistaken the intention of the initials V. L. used by the French masons, they stand for* Vrai Lumiere, *which means true light, and not for* venerable lodge, *as he supposes; as mentioned in the 28th page of his work.*

AMERICAN GENIUS.

It is the talents of individuals which establishes the reputation of a nation.

Every candid man will admit that the British nation has produced a great number of men of the first rate talents, and throughout England there is an admirable industry in improving the useful arts—but the English gentlemen and admirers of British genius in this country, are not content unless British subjects are acknowledged to have an exclusive claim to genius, invention and improvement. According to them, the sterile mind of an American can do little of itself. Original thought must come from England or Scotland, alike prejudice, they extend to our soil and climate, and they rarely find an apple, pear or peach so good as in England; it however, so happens, that we seldom see the best educated and informed gentlemen of England or Scotland in this country. The day-book and ledger man from London, Manchester, Sheffield and Leeds, or those who have been brought up among the *hollow wares* of Liverpool or Bristol, are not well calculated to pass a correct judgment on *Belle Lettre*, or scien-

tific subjects, hence there is much charitable allowance to be made for them—but while such gentlemen are debating the merits of Americans, it may be well to inform them, that although civilized America has grown out of a wilderness within the last two hundred years, and the people as in all young countries, have from necessity been obliged to attend more to the means of obtaining subsistence, than to the fine arts. Yet America has exhibited some great examples of genius and strength of intellect. Franklin was one of the most enlightened philosophers and politicians of the last century; he was the first who taught Europeans the indentity of lightening and electreeity. The mental energies of the men who conducted the efforts for American independence must ever be respected. They with a population less than three millions, beat the English and gave liberty to America, although opposed by the resources of fourteen millions of British subjects, and the talents of the British nation. Two of the most classic and perfect masters of the Graphic art in Europe are Americans, namely, Mr. West and Mr. Copely, the first of whom is president of the Royal academy in London, a proof that there is no Englishman of equal talents to fill the station. Of the limited number of seven foreigners who were voted members of the national institute in Paris, three of them are Americans, Mr. Jefferson, Mr. West before mentioned, and Benjamin Thompson, Count of Rumford.

The McFingal, by Trumbull, is little inferior to Butler's Hudibras; and the Columbiad, by Mr. Barlow, is an Epic poem of greater merit, possesses more strength of mind, inculcates a more sound morality and philosophy, than any other work of the Epic kind ever produced in England or Scotland. If there be any English gentlemen inclined to dispute this point of honor, or if the writers for the *Port-Folio* and Anthology, who have suffered political prejudice to deprive them of candor, feel themselves disposed to debate it, the writer of this article is prepared to trace the British poets from *Chaucer* to *Cowper*. In Mathematics we have much to be pleased

with the genius of Rittenhouse, in Astronomy—of Whitney and Whitemore in mechanics—and a great number of inventors of useful engines may be cited, to the honor of America; our neatness in ship building is equal to that of any country, and our bridges of wood are specimens of carpenter work superior to any thing of the kind in the world. The steam-boat, or vessel, the success of which gives the fair prospect of incalculable utility, is an American invention. In 1783, before any essay on this subject was made in Europe, Mr. Fitch, of Philadelphia, built an experimental steam-boat, in which he made several voyages on the Delaware, between Philadelphia and Trenton; the speed not being sufficient and the machinery very imperfect, were perhaps the cause of his abandoning the enterprise. Since that time one experiment was made on the Thames near London, one on the Forth and Clyde, in Scotland, one on the Rhone near Lyons, each of which were so imperfect as to give no hope of utility, and consequently were abandoned. It must be well remembered that while the present North River Steam-Boat was building on the East River in 1807, no one had faith in its success; when spoken of, it was in a tone of raillery, as a thing impracticable, which would meet the fate of all similar attempts. Fortunately, however, for America, the success has been complete, and America claims the honor of the invention.

As a nation is great and estimable in proportion to the number of men of genius it has produced, and the mental energies of its people, every American is interested in defending a just claim to the talents which our country has exhibited. On this principle these observations are made, by one who is proud of his country, and who is ready to prove that in proportion to our population and existence as a nation, we have shewn as much, if not more talents, as much useful industry, and a better application of our mental and corporeal energies, than any other nation whatever.

A Real American.

The above writer has neglected to notice the invention of Torpedoes, which we consider more important for the peace and happiness of mankind, than any discovery made by human ingenuity during the last century. Torpedoes, in our opinion, will eventually insure the freedom of the seas, and in fact, destroy those immense naval establishments which have proved the curse of nations. The hard earnings of man have heretofore been applied to sustain these floating engines of destruction, which have conveyed misery and desolation to every corner of the world. This invention also claims an American as its author. We intended, as suggested in a former number, to have inserted the plates attached to Mr. Fulton's work on Torpedoes, with the explanations; but learning that Mr. F. had made some improvements in the machinery, and finding that we could not do justice to the subject, without occupying more room than the nature of our publication would justify, have concluded to omit any further notice of them; at the same time recommending to our readers a perusal of the entire work.

ECONOMY OF ROYALTY.

The salary of the king of England, is *one million* sterling, per annum—which is *four million, four hundred and forty-four thousand four hundred and forty-four* dollars!! 177 times as much as the president's, and 19,444 dollars over. The present *gracious* sovereign has reigned 50 years. His income during that time has only amounted to 222,222,200 dollars!! exclusive of frequent grants of parliament.

This salary of 50 years would be sufficient to pay the president's from the creation of the world, (allowing it to be 5814 years,) to the present time, and 3072 years to come.

When the present king mounted the throne, the debt of which the nation pays the interest in taxes, amounted to about ninety millions; it now amounts to nearly seven hundred millions, and one year's taxes now is nearly equal to what the whole debt then was. The poor-rates of England

and Wales then amounted to about a million and a quarter annually: They now amount to more than six millions annually. The number of parish paupers was then about two hundred thousand: That number is now about twelve hundred thousand. When his reign began, it cost the laboring man five days' work to earn a bushel of flour; and now it costs him ten days' work to earn a bushel of flour; and if he happens to have three children, it is, upon the common run of wages, utterly impossible for him to earn bread enough for his family to eat, to say nothing of meat, drink, clothing, fire, and house-rent.

THE COMET.

An Extract.

Whether the Comet now visible be one of those which have a periodical return, is extremely uncertain—I do not find that it corresponds exactly with any on record. Its effect upon the globe will principally depend upon its distance from the earth when passing the descending node.

Doctor Halley, in speaking of the Comet of 1680, says, "Had the earth then been in the part of her orbit nearest to that node, their mutual gravitation must have caused a change in the plane of the orbit of the earth, and in the length of our year, and that if so large a body with so rapid a motion as that of this Comet were to strike against the earth, a thing by no means impossible, the shock might reduce this beautiful frame to its original chaos."

Mr. Wiston attributes the universal deluge to the near approach of a Comet. His opinion was, "That the earth passing through the atmosphere of the Comet, attracted therefrom great part of the water of the flood; that the nearness of the Comet raised a great tide in subterraneous waters, so that the out crust of the earth was changed from a spherical to an oval figure." Thus he accounts for trees and bones of animals being found at very great depths in the earth.

As the most remarkable Comets have been generally attended with extraordinary tides and tempests, it were to be wished that those who have an opportunity, would be particularly careful in noticing such natural phenomena as may take place during the appearance of this Comet. Such an opportunity may not again present itself for many years.

JOHN WOOD.

Richmond, September 15.

Some of the moderns, particularly Sir Isaac Newton, are of opinion, that the Comets are ordained by Providence to supply the Sun, at stated periods, with matter peculiar to its nature, and to make up the deficiency which must arise from the continual emission of the particles of light. These however are mere hypotheses. The same also may be said of every thing that can be advanced concerning their being inhabited worlds; for, if animals can exist there, they must be creatures very far different from any of which we have the least conception. Some who have indulged themselves in visionary ideas, think they are appointed as the place of torment for the damned; that each Comet is properly and literally speaking, a hell, from the intolerable and inconceivable heat and cold which alternately takes place in these bodies.

RELIGIOUS LIBERTY.

"Religious liberty is a liberty to choose our own religion, to worship God according to our own consciences, according to the best light we have. Every man living as man, has a right to this, as he is a rational creature. The Creator gave him this right, when he endowed him with understanding; and every man must judge for himself, because every man must give an account of himself to God. Consequently this is an indefeasible right; it is inseperable from humanity; and God did never give authority to any man, or number of men, to deprive any child of man thereof, under any color or pretence whatever. What an amazing thing is it then, that

the governing power of almost every nation under heaven should take upon them, in all ages, to rob all under their power of this liberty! Yea, should take upon them at this day so to do! To force rational creatures into their own religion! Would one think it possible, that the most sensible men in the world should say to their fellow-creatures, 'Either be of my religion, or I will take away your food, and you, and your wife and children shall starve? If that will not convince you, I will fetter your hands and feet, and throw you into a dungeon; and if still you will not *see as I see*, I will burn you alive.' It would not be altogether so astonishing, if this were the manner of American savages. But what shall we say, if numberless instances of it have occurred in the politest nations of Europe? Have no instances of the kind been seen in Britain? Have not England and Scotland seen the horrid fires? Have not the *flames* burning the flesh of heretics, *shone* in London as well as in Paris and Lisbon." JOHN WESLEY.

Be it the care of republicans, that they never shine in America!

PHILOSOPHERS.

"Unless either *philosophers* bear rule in states, or those who are called kings and potentates learn to *philosophize* justly and properly, and thus both *civil power* and *philosophy* are *united* in the same person, it appears to me that there can be no cessation of calamities, either to states or to the whole human race."—So said Plato, one of the wisest and best men of antiquity—and so says common sense; but fools and knaves in our day denounce philosophers as a disgrace to the people over whom they preside!

COMMENT ON THE LAWS OF ENGLAND,

Extracted from the writings of Mr. John Wesley, and recommended to the serious consideration of the Legislature of this state.

"In the beginning of July, 1761, I was desired to call on a poor prisoner in the castle of York, (England.)—I had formerly occasion to take notice of a hideous monster, called a *Chancery Bill*—I now saw the fellow to it called *a Declaration*. The plain fact was this: Some time since, a man who lived near Yarm, assisted others in running some brandy; his share was worth nearly four pounds. After he had wholly left off that work, and was following his own business, that of a weaver, he was arrested, and sent to York gaol. And not long after came down *a Declaration*, that Jack, who had landed a vessel laden with brandy and Geneva, whereby he was indebted to his Sovereign Lord the King, in the sum of 576l. and upwards. And to tell this *worthy story*, the lawyer takes up 13 or 14 sheets of the treble stampt paper.

"O England! Will this reproach never be rolled away from thee! Is there any thing like this to be found, either among Turks or heathens? In the name of justice, mercy, and common sense, I ask, 1st.—Why do men lie for lying sake? Is it only to keep their hands in? What need else of saying it was the port of London? When every one knew the brandy was landed 300 miles from thence.

What a monstrous contempt of truth does this shew, or rather hatred to it? 2d.—Where is the justice of swelling 4l. into 576l.? 3d.—Where is the common sense of taking up 14 sheets of paper to tell a story, that may be told in ten lines? 4th.—Where is the mercy of thus grinding the face of the poor beggared prisoner? Would not this be execrable villainy, if the paper and writing together, were only 6d. a sheet, when they had stript him already of his little all, and had not left him 14 groats in the world?

"It is certain that nothing can be said in defence of our law proceedings. They are often absurd, highly oppressive to the subject, and disgraceful to a civilized nation. In criminal cases, how often does the indictment magnify and exaggerate both the crime and every circumstance connected with it, beyond all the bounds of truth and probability! Hence it

becomes extremely difficult for the Jurymen to discharge their duty with a good conscience. And we seldom see punishments duly proportioned to the crimes committed. What shall we say in other cases where the tautology and circumlocution peculiar to the language of our law, the delay of judgment in the courts, and the tergiversation permitted through the whole proceedings, render it impossible for an honest man in middling life to obtain his right against a villain, without the utmost danger of being ruined? A man who robs on the highway is hung—but a villain who robs by means of the chicanery, delay and expence of the law, escapes with impunity, and is applauded."

BIRTH OF PLATO.

In the Aristippe of Weiland, translated into French, by Henry Coiffier, in 5 vols. 8vo. Paris, 1802, vol. 2, p. 233, is the following note:—"It is said that the father of Plato having married his cousin Germaine, Apollo appeared to him, and commanded him not to approach his wife, who was with child by him. Aristo obeyed, his wife was brought to bed; and behold Plato the son of a God, and born of a virgin."

Query.—Did the miraculous conception of Jesus Christ arise out of this story, or some other?—Plato was born 464 years before Christ.

SPANISH CLERGY.

According to the royal census of Spain, (says a late writer) taken in 1801, there were in that country, 2,421,772 male inhabitants, between the ages of fifteen and sixty: of these 152,285 were regular and secular clergy, making about *one* for every *fifteen* men in the country.

ESTABLISHED CHURCH OF ENGLAND.

The following is said to be an accurate list of the Ecclesiastical Officers of the Church of England, with the revenue attached to each per annum. It exhibits the deplorable state of society in a country where the church is blended with the government, and where the government has the filling of all good livings, so called.

2	Archbishops - - -	l. 35,000
24	Bishops - - - -	100,000
24	Deans - - - - -	20,000
60	Archdeacons - - - -	15,000
200	Prebends - - - - -	100,000
100	Canons - - - -	30,000
24	Chancellors - - - -	7,000
5000	Rectors - - - -	1,000,000
5000	Vicars - - - -	500,000
10000	Church Clerks - - -	50,000
	Total	l. 1,857,000

Equal to 8,253,333 dollars.

Exclusive of Rural Deans, Officers in Collegiate Churches, Lecturers, &c.

FUNERAL DIRECTIONS.

The following are part of the directions which Mr. Hugh Kirk, who lately died at Belfast, left in writing with his executors, respecting his funeral, and which we think very worthy of imitation.

"It is my particular request, that as little money as possible be expended on my funeral, my fixed opinion being that whatever is so spent, more than common decency requires, is worse than lost; it is a robbery on the surviving part of the family. Let my coffin be plain deal, painted black or oak color, as you please; no escutcheons, except the two handles at the ends; neither age nor name on it; no hearse, no head stone, no scarfs, no gloves, no spirits, tobacco or pipes; all these are utterly vain and useless, not meaning hereby to restrain you from exercising your discretion with respect to such necessary refreshment as my house will afford to my particular friends, and to the bearers of the bier. The poor-house grave yard being the nearest, and no more expensive than others, I suppose, and the money paid being applied to charitable purposes, I wish you to give it the preference, especially for the reasons last mentioned."

ART OF PRINTING.

The *Art of Printing* is the only true *black art* that is known to us. It is the *magician*, that works wonders. A *free press* transforms a political desert into a paradise, the night of superstition into the day-tide of truth. '*Introduce*

the press into Turkey, and it will be 'Turkey no longer.' *It* is this powerful wand which is now diffusing the beams of light over South America, and preparing the citizens of Caraccas for the enjoyment of liberty. But to work all its wonders, this magician must be left at liberty; it must not, like the necromancers of old, *be circumscribed within a circle.*

'The ample earth its arca, and the arch of heaven its dome.'

BRIDEWELL.

Our readers will recollect that we published in the 2d number of this work, a report of the Humane Society respecting the Bridewell, Taverns, &c. accompanied with some observations of our own, which might perhaps be considered as reflecting upon the keeper of that prison. When we first read that report, we certainly felt indignant at the representation there given; though we were ignorant where the blame was justly imputable. Meeting soon after with a person recently liberated, we received the information to which we alluded. Our observations, however, were intended to apply particularly to the turnkeys, for whose conduct the keeper could not always be accountable. We have since been informed that the money mentioned to have been paid for *certain privileges*, was for provisions actually furnished the prisoner from the keeper's table. It is an easy matter to cavil upon this subject, and whether a *quid pro quo* was in this case really given or not, it is not our province to enquire. We are sensible of the arduous situation in which the keeper of this prison is placed, that it is a very unthankful office, and that few criminals, who are confined there for punishment, ever leave it well satisfied. So far as our former strictures went to implicate the keeper of the Bridewell, we are satisfied they were incorrect, and that a change of the system by the legislature, is the only way to remedy the evils complained of.

CONCLUSION.

This number concludes the Theophilanthropist. It may perhaps be resumed at a future period. Previously to its commencement, several gentlemen had volunteered to write for it, which subsequent circumstances prevented. The work, therefore, is composed of less original matter than was first contemplated; but perhaps it is not the less valuable on that account, as the extracts are chiefly from works of the greatest merit, and which are not easily acquired in this country.

The enquiry into the Nature and Origin of Evil may be ranked among the first productions of literature; only one, and that a very indifferent edition, of which has ever been published in America, and that is now out of print. The Book, or Koran, of Mahomet, about which so much has been said, and so little known, even by the clergy of our country, the pith and marrow of which is here given, must be considered a desirable acquisition by all those who are curious to know the tenets of so large a portion of the human species as now embrace its doctrines. The moral parts of the Koran, which are all that in any religion can possibly be of the least service to mankind, either here or hereafter, are collected in a compact form, which precludes the labor of wading through two large folio volumes, containing much mystical and theological nonsense. A knowledge of the Mahometan system, may be deemed important, as tending to blunt that rancorous prejudice, which bigotry engenders in the mind of ignorance against those of different religious persuasions. As to the more miscellaneous parts of the publication, the proprietors flatter themselves they have not been considered uninteresting. They propose uniting to the work, Thomas Paine's examination of the Prophecies, and his essay upon the origin of Free Masonry, which will extend the volume to 482 pages.

These pamphlets may be obtained at the places where the Theophilanthropist has usually been sold.

CONTENTS.

	Page.
Ancient Philosophers,	172
Account of the early Christians from Tacitus,	229
American Genius,	372
Biography,	76
Biography of S. Jenyns,	16
Bonaparte's decree dispossessing the Pope,	315
Bonaparte and the Church,	347
Barlow's letter to Cheetham on the life of Thos. Paine,	364
Character of Thomas Paine,	36
——— of John Marshall,	98
——— of John Monroe,	138
Catholic Articles of Faith,	331
——— Prayers,	337
Causes of the reformation by Luther,	345
Comets,	376
Comment on the Laws of England,	378
Debtors' Prison,	72—102

Evil, introduction to an enquiry into the nature and origin of, - - - - - 20
On evils in general, - - - - 25—47
On evils of imperfection, - - - 81
On natural evils, - - - 121—161
On moral evils, - - - 167—201
On political evils, - - - 211
On religious evils, - - - - 281
Economy of Royalty, - - - - 375
Festival of Sunday, - - - - 10—60
Fanaticism, - - - - - 136
French State Paper, - - - - 149
God, on the existence of, - - - 41—87
Golden Verses of Pythagoras, - - 181—369
Humane Society, report of, - - - 50
Humanity, - - - - - 141
Jesus Christ, character of, - - - - 69
Intelligent beings, - - - - 106
Indian Prophet, - - - - - 198
Miracles, - - - - - - 45
Morality of Mahometanism, from the Koran, - 89—128
Alms, Avarice, Beneficence, Divorces, &c. - 184
Envy, Hypocrisy, Infidels, Inheritance and Legacies, Justice and Marriages, - - 209
Modesty, Murders, Oaths, Orphans, Parents, Pride, Slander, Testaments, Usury, &c. - - 252
Adultery, Women, General Precepts, - - 296
Methodist Preacher, - - - - 273
Mandatum of the Catholic Bishops, - - 305
Native Eloquence, - - - - - 360
Osage Indians, - - - - - - 154
Origin of Free Masonry, - - - - 370
Paine's Answer to Watson, - - - 220—263
Painter's Bill, - - - - - 239
Prince of Wales converted, - - - 280
Proclamation of the Grand Sultan. - - - 316
———— of a Mahometan Fakir, - - - 320
Portrait of Calvinism. - - - - 321
Retrospect, moral and political, - - - 34
Revolving Battery, - - - - - 108
Reflections on War. - - - - 153
Remarks on Jenyn's Origin of Evil, - - - 294
Remonstrance of Almasa, - - - - 356
Religious Liberty, - - - - - 375
Torpedoes, - - - - 111—143—195

EXAMINATION

OF THE PASSAGES IN THE

NEW TESTAMENT,

QUOTED FROM THE OLD AND CALLED PROPHECIES CONCERNING

Jesus Christ.

TO WHICH IS PREFIXED,

An ESSAY on DREAM,

Shewing by what operation of the mind a Dream is produced in sleep, and applying the same to the account of Dreams in the

New Testament;

With an APPENDIX containing my

Private Thoughts of a Future State,

And REMARKS on the Contradictory Doctrine in the Books of MATTHEW and MARK.

BY THOMAS PAINE.

NEW-YORK:
PRINTED FOR THE AUTHOR.

PREFACE.

To the Ministers and Preachers of all Denominations of Religion.

IT is the duty of every man, as far as his ability extends, to detect and expose delusion and error. But nature has not given to every one a talent for the purpose; and among those to whom such a talent is given, there is often a want of disposition or of courage to do it.

The world, or more properly speaking, that small part of it called christendom, or the christian world, has been amused for more than a thousand years with accounts of Prophecies in the Old-Testament, about the coming of the person called Jesus Christ, and thousands of sermons have been preached, and volumes written, to make man believe it.

In the following treatise I have examined all the passages in the New-Testament, quoted from the old and called prophecies concerning Jesus Christ, and I find no such thing as a prophecy of any such person, and I deny there are any. The passages all relate to circumstances, the Jewish nation was in at the time they were written or spoken, and not to any thing that was, or was not, to happen in the world several hundred years afterwards; and I have shewn what the circumstances were, to which the passages apply or refer. I have given chapter and verse for every thing I have said, and have not gone out of the books of the Old and New-Testament for evidence, that the passages are not prophecies of the person called Jesus Christ.

The prejudice of unfounded belief often degenerates into the prejudice of custom, and becomes at last, rank hypocrisy. When men from custom or fashion or any worldly motive profess, or pretend to believe, what they do not believe, nor can give any reason for believing, they unship the helm of their morality, and being no longer honest to their own minds, they feel no moral difficulty in being unjust to others. It is from the influence of this vice, hypocrisy, that we see so many church and meeting going professors and pretenders to religion, so full of trick and deceit in their dealings, and so loose in the performance of their engagements, that they are not to be trusted further than the laws of the country will bind them. Morality has no hold on their minds, no restraint on their actions.

man into a childish idiot; a being without a mind. But so careful has nature been of that *sanctum sanctorum* of man, the brain, that of all the external accidents to which humanity is subject, this happens the most seldom. But we often see it happening by long and habitual intemperance.

Whether those three faculties occupy distinct apartments of the brain, is known only to that almighty power that formed and organised it. We can see the external effects of muscular motion in all the members of the body, though its primum mobile, or first moving cause, is unknown to man. Our external motions are sometimes the effect of intention, and sometimes not. If we are sitting and intend to rise, or standing and intend to sit, or to walk, the limbs obey that intention as if they heard the order given. But we make a thousand motions every day, and that as well waking as sleeping, that have no prior intention to direct them. Each member acts as if it had a will, or mind of its own. Man governs the whole when he please to govern, but in the interims the several parts, like little suburbs, govern themselves without consulting the sovereign.

But all these motions, whatever be the genrating cause, are external and visible. But with respect to the brain, no occular observation can be made upon it. All is mystery; all is darkness, in that womb of thought.

Whether the brain is a mass of matter in continual rest; whether it has a vibrating pulsative motion, or a heaving and falling motion like matter in fermentation; whether different parts of the brain have different motions according to the faculty that is employed, be it the imagination, the judgment, or the memory, man knows nothing of. He knows not the cause of his own wit. His own brain conceals it from him.

Comparing invisible by visible things, as metaphysical can sometimes be compared to physical things, the operations of these dis-

tinct and several faculties have some resemblance to the mechanism of a watch. The main spring, which puts all in motion, corresponds to the imagination ; the pendulum, or balance, which corrects and regulates that motion, corresponds to the judgment, and the hand and dial, like the memory, record the operations.

Now in proportion as these several faculties sleep, slumber, or keep awake, during the continuance of a dream, in that proportion will the dream be reasonable or frantic, remembered or forgotten.

If there is any faculty in mental man that never sleeps it is that volatile thing the imagination. The case is different with the judgment and memory. The sedate and sober constitution of the judgment easily disposes it to rest, and as to the memory it records in silence and is active only when it is called upon.

That the judgement soon goes to sleep may be perceived by our sometimes beginning to dream before we are fully asleep ourselves. Some random thought runs in the mind, and we start, as it were, into recollection that we are dreaming between sleeping and waking.

If the judgment sleeps whilst the imagination keeps awake, the dream will be a riotous assemblage of misshapen images and ranting ideas, and the more active the imagination is the wilder the dream will be. The most inconsistent and the most impossible things will appear right ; because that faculty whose province it is to keep order is in a state of absence. The master of the school is gone out and the boys are in an uproar.

If the memory sleeps we shall have no other knowledge of the dream than that we have dreamt, without knowing what it was about. In this case it is sensation rather than recollection that acts. The dream has given us some sense of pain or trouble, and we feel it as a hurt, rather than remember it as a vision.

If memory only slumbers we shall have a faint remembrance of the dream, and after a few minutes it will sometimes happen that the principal passages of the dream will occur to us more fully. The cause of this is that the memory will sometimes continue slumbering or sleeping after we are awake ourselves, and that so fully, that it may, and sometimes do, happen, that we do not immediately recollect where we are, nor what we have been about, or have to do. But when the memory starts into wakefulness it brings the knowledge of these things back upon us, like a flood of light, and sometimes the dream with it.

But the most curious circumstance of the mind in a state of dream, is the power it has to become the agent of every person, character and thing, of which it dreams. It carries on conversation with several, asks questions, hears answers, gives and receives information, and it acts all these parts itself.

But however various and eccentric the imagination may be in the creation of images and ideas, it cannot supply the place of memory, with respect to things that are forgotten when we are awake. For example, if we have forgotten the name of a person, and dream of seeing him, and asking him his name, he cannot tell it; for it is ourselves asking ourselves the question.

But though the imagination cannot supply the place of real memory it has the wild faculty of counterfeiting memory. It dreams of persons it never knew, and talks with them as if it remembered them as old acquaintances. It relates circumstances that never happened, and tells them as if they had happened. It goes to places that never existed, and knows where all the streets and houses are as if it had been there before. The scenes it creates often appear as scenes remembered. It will sometimes act a dream within a dream, and in the delusion of dreaming tell a dream it never dreamed and tell it as if it was from memory. It may also be remarked, that the imagination, in a dream, has no

idea of time, *as time*. It counts only by circumstances; and if a succession of circumstances pass in a dream that would require a great length of time to accomplish them, it will appear to the dreamer that a length of time equal thereto has passed also.

As this is the state of the mind in dream it may rationally be said that every person is mad once in twenty-four hours, for were he to act in the day as he dreams in the night he would be confined for a lunatic. In a state of wakefulness those three faculties being all active and acting in unison constitute the rational man. In dream it is otherwise, and therefore that state which is called insanity appears to be no other than a disunion of those faculties and a cessation of the judgment, during wakefulness, that we so often experience during sleep; and idiocity, into which some persons have fallen, is that cessation of all the faculties of which we can be sensible when we happen to wake before our memory.

In this view of the mind how absurd is it to place reliance upon dreams, and how more absurd to make them a foundation for religion; yet the belief that Jesus Christ is the son of God, begotten by the holy ghost, a being never heard of before, stands on the story of an old man's dream. "*And behold the angel of the "Lord appeared to Joseph in a dream, saying, Joseph, thou son of "David, fear not to take unto thee Mary thy wife, for that which is "conceived in her is of the holy ghost.*" Matt. ch. 1, v. 20.

After this we have the childish stories of three or four other dreams; abont Joseph going into Egypt; about his coming back again; about this, and about that, and this story of dreams has thrown Europe into a dream for more thnn a thousand years. All the efforts that nature, reason, and conscience have made to awaken man from it have been ascribed by priestcraft and superstition to the workings of the devil, and had it not been for the American revolution, which by establishing the *nniversal right* of conscience, first opened the way to free discussion, and for the French revolution which followed, this religion of dreams had continued

to be preached, and that after it had ceased to be believed. Those who preached it and did not believe it, still believed the delusion necessary. They were not bold enough to be honest, nor honest enough to be bold.

I shall conclude this Essay on Dream with the two first verses of the 36 chapter of Ecclesiasticus one of the books of the Apocrypha.

v. 1. "*The hopes of a man void of understanding are vain and "false; and dreams lift up fools.—Whoso regardeth dreams is like "him that catcheth at a shadow, and followeth after the wind.*"

I now proceed to an examination of the passages in the bible called prophecies of the coming of Christ, and to shew there are no prophecies of any such person. That the passages clandestinely stiled prophecies are *not* prophecies, and that they refer to circumstances the Jewish nation was in at the time they were written or spoken, and not to any distant or future time or person.

THOMAS PAINE.

AN

EXAMINATION

OF THE

Passages in the New Testament,

QUOTED FROM THE OLD AND CALLED PROPHECIES OF THE COMING OF

JESUS CHRIST.

THE passages called Prophecies of, or concerning, Jesus Christ in the Old Testament may be classed under the two following heads.

First, those referred to in the four books of the New Testament, called the four Evangelists, *Matthew, Mark, Luke and John.*

Secondly, those which translators and commentators, have, of their own imagination, erected into prophecies and dubbed with that title at the head of the several chapters of the Old Testament. Of these it is scarcely worth while to waste time, ink and paper upon, I shall therefore confine myself chiefly so those referred to in the aforesaid four books of the New Testament. If I shew that these are not prophesies of the person called Jesus Christ, nor have reference to any such person, it will be perfectly needless to combat those which translators or the church have invented, and for which they had no other authority than their own imagination.

I begin with the book called the gospel according to St. Matthew.

In the first chap. v. 18, it is said "*now the birth of Jesus Christ* "*was in this wise: when as his mother Mary was espoused to Joseph,* "*before they came together,* SHE WAS FOUND WITH CHILD BY "THE HOLY GHOST."—This is going a little too fast; because to make this verse agree with the next, it should have said no more than that *she was found with child*; for the next verse says, "*Then* "*Joseph her husband being a just man, and not willing to make her a* "*public example, was minded to put her away privately.*"—Consequently Joseph had found out no more than that she was with child, and he knew it was not by himself.

v. 20. "*And while he thought of these things*" (that is, whether he should put her away privately, or make a public example of her) "*behold the angel of the Lord appeared to him* IN A DREAM," (that is, Joseph *dreamed* that an angel appeared unto him) "*saying,* "*Joseph, thou son of David fear not to take unto thee Mary thy wife,* "*for that which is conceived in her is of the Holy Ghost. And she* "*shall bring forth a son and call his name Jesus, for he shall save his* "*people from their sins.*"

Now without entering into any discussion upon the merits or demerits of the account here given, it is proper to observe, that *it has no higher authority than that of a dream*; for it is impossible to a man to behold any thing in a dream but that which he dreams of. I ask not, therefore, whether Joseph, if there were such a man, had such a dream or not, because, admitting he had, it proves nothing. So wonderful and irrational is the faculty of the mind in dream, that it acts the part of all the characters its imagination creates, and what it thinks it hears from any of them is no other than what the roving rapidity of its own imagination invents. It is therefore nothing to me what Joseph dreamed of; whether of the fidelity or infidelity of his wife; I pay no regard to my own dreams, and I should be weak indeed to put faith in the dreams of another.

The verses that follow those I have quoted, are the words of the writer of the book of Matthew. "*Now* (says he) *all this* (that is "all this dreaming and this pregnancy) *was done that it might be* "*fulfilled which was spoken of the Lord by the prophet, saying.*

"*Behold a Virgin shall be with child, and shall bring forth a son,* "*and they shall call his name Emmanuel, which, being interpreted,* "*is God with us.*"

This passage is in Isaiah, chap. 7, v. 14. and the writer of the book of Matthew endeavours to make his readers believe that this passage is a prophecy of the person called Jesus Christ. It is no such thing; and I go to shew it is not. But it is first necessary that I explain the occasion of these words being spoken by Isaiah. The reader will then easily perceive that so far from their being a prophecy of Jesus Christ, they have not the least reference to such a person, nor to any thing that could happen in the time that Christ is said to have lived, which was about seven hundred years after the time of Isaiah. The case is this,

On the death of Solomon the Jewish nation split into two monarchies; one called the kingdom of Judah, the capital of which was Jerusalem; the other the kingdom of Israel, the capital of which was Samaria. The kingdom of Judah followed the line of David, and the kingdom of Israel that of Saul; and these two rival monarchies frequently carried on fierce wars against each other.

At the time Ahaz was king of Judah, which was in the time of Isaiah, Pekah was king of Israel; and Pekah joined himself to Rezin, king of Syria, to make war against Ahaz, king of Judah, and these two kings marched a confederated and powerful army against Jerusalem. Ahaz and his people became alarmed at the danger, and "*their hearts were moved as the trees of the wood are* "*moved with the wind.*" Isaiah chap. 7, v. 2.

In this perilous situation of things Isaiah addresses himself to

Ahaz, and assures him in the name of the Lord, (the cant phrase of all the prophets) that these two kings should not succeed against him; and to assure him that this should be the case (the case however was directly contrary,*) tells Ahaz to ask a sign of the Lord. This Ahaz declined doing, giving as a reason that he would not tempt the Lord; upon which Isaiah, who pretends to be sent from God, says, v. 14, "Therefore the Lord himself shall give you "a sign, *behold a virgin shall conceive and bear a son*—Butter and "honey shall he eat that he may know to refuse the evil and chuse "the good—For before the child shall know to refuse the evil and "chuse the good, the land which thou abhorrest shall be forsaken "of both her kings," meaning the king of Israel and the king of Syria who were marching against him.

Here then is the sign, which was to be the birth of a child, and that child a son; and here also is the time limited for the accomplishment of the sign, namely, before the child should know to refuse the evil and chuse the good.

The thing therefore to be a sign of success to Ahaz must be something that would take place before the event of the battle then pending between him and the two kings could be known. A thing to be a sign must precede the thing signified. The sign of rain must be before the rain.

It would have been mockery and insulting nonsense for Isaiah

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* Chron. chap. 28. v. 1st. *Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalemn, but he did not that which was right in the sight of the Lord.*—v. 5. *Wherefore the Lord his God delivered him into the hand of the king of Syria, and they smote him, and carried away a great multitude of them captive and brought them to Damascus, and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.*

v. 6. *And Pekah (king of Israel) slew in Judah an hundred and twenty thousand in one day.*—v. 8. *And the children of Israel carried away captive of their brethren two hundred thousand women, sons and daughters.*

to have assured Ahaz as a sign that these two kings should not prevail against him, that a child should be born seven hundred years after he was dead, and that before the child so born should know to refuse the evil and choose the good, he, Ahaz, should be delivered from the danger he was then immediately threatened with.

But the case is, that the child of which Isaiah speaks *was his own child*, with which his wife or his mistress was then pregnant, for he says in the next chapter, v. 2, "*and I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah, and I went unto the prophetess and she conceived and bear a son,*" and he says at 18 v. of the same chapter, "*Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel.*"

It may not be improper here to observe that the word translated *a virgin* in Isaiah does not signify a virgin in Hebrew, but merely a *young woman*. The Tense also is falsified in the translation. Levi gives the Hebrew text of the 14 v. of the 7th chapter of Isaiah and the translation in English with it—"*Behold a young woman* is *with child and beareth a son.*" The expression, says he, is in the present tense. This translation agrees with the other circumstances related of the birth of this child which was to be a sign to Ahaz. But as the true translation could not have been imposed upon the world as a prophecy of a child to be born seven hundred years afterwards, the christian translators have falsified the original; and instead of making Isaiah to say behold a *young woman* is with child and *beareth* a son, they have made him to say, Behold a *virgin shall* conceive and *bear* a son." It is, however, only necessary for a person to read the 7th and 8th chapters of Isaiah and he will be convinced that the passage in question is no prophecy of the person called Jesus Christ. I pass on to the second passage quoted from the old testament by the new as a prophecy of Jesus Christ.

Matthew chap. 2. v. 1st. "Now when Jesus was born in Bethleham of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem,--saying, where is he that is born king of the Jews? for we have seen his star in the East and are come to worship him—When Herod the king heard these things he was troubled, and all Jerusalemn with him,—and when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born—and they said unto him in Bethlehem in the land of Judea; for thus it is written by the prophet—*and thou Bethlehem, in the land of Judea art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israil.*"—This passage is in Micah chap. 5, v. 2.

I pass over the absurdity of seeing and following a star in the day time as a man would a *will with the whisp*, or a candle and lanthron at night; and also that of seeing it in the east when themselves came from the east; for could such a thing be seen at all to serve them for a guide, it must be in the west to them. I confine myself solely to the passage called a prophecy of Jesus Christ.

The book of Micah, in the passage above quoted, chap 5. ver. 2. is speaking of some person, without mentioning his name, from whom some great atchievements were expected; but the description he gives of this person at the 5th v. proves evidently that it is not Jesus Christ, for he says at the 5th verse, "And *this man* shall be the peace when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him (that is, against the Assyrian) seven shepherds and eight principal men.—v. 6.—And they shall waste the land of Assyria with the sword, and the land of Nimrod on the entrance thereof; thus shall *He* (the person spoken of at the head of the second verse) deliver us from the Assyrian

" when he cometh into our land, and when he treadeth within " our borders."

This is so evidently descriptive of a military chief, that it cannot be applied to Christ without outraging the character they pretend to give us of him. Besides which, the circumstances of the times here spoken of, and those of the times in which Christ is said to have lived, are in contradiction to each other. It was the Romans, and not the Assyrians, that had conquered and *were in the land* of Judea, and *trod in their palaces* when Christ was born, and when he died, and so far from his driving them out, it was they who signed the warrant for his execution and he suffered under it.

Having thus shewn that this is no prophecy of Jesus Christ, I pass on to the third passage quoted from the Old Testament by the New as a prophecy of him.

This, like the first I have spoken of is introduced by a dream. Joseph dreameth another dream, and dreameth that he seeth another Angel. The acconnt begins at the 13th v. of 2d chap. of Matthew.

" The angel of the Lord appeared to Joseph in a dream, " saying, Arise and take the young child and his mother and " flee into Egypt, and be thou there until I bring thee word: " For Herod will seek the life of the young child to destroy him. " —When he arose he took the young child and his mother by " night and departed into Egypt—and was there until the death " of Herod, that it might be fulfilled which was spoken of the " Lord by the prophet saying, *Out of Egypt have I called my " son.*"

This passage is in the book of Hosea, chap. xi. ver. 1. The words are, " When Israel was a child then I loved him and *called " my son out of Egypt*—As they called them so they went from

"them, they sacrificed unto Baalim and burnt incense to grav-
"en images."

This passage, falsely called a prophecy of Christ, refers to the children of Israel coming out of Egypt in the time of Pharaoh, and to the idolatry they committed afterwards. To make it apply to Jesus Christ he then must be the person who *sacrificed unto Baalim and burnt incence to graven images*; for the persons called out of Egypt by the collective name, Israel, and the persons committing this idolatry are the same persons, or the descendants of them. This then can be no prophecy of Jesus Christ unless they are willing to make an idolator of him. I pass on to the fourth passage called a prophecy by the writer of the book of Matthew.

This is introduced by a story told by nobody, but himself, and scarcely believed by any body, of the slaughter of all the children under two years old, by the command of Herod. A thing which it is not probable could be done by Herod as he only held an office under the Roman government, to which appeals could always be had, as we see in the case of Paul.

Matthew, however, having made or told this story, says, chap. ii. ver. 17.—"Then was fulfilled that which was spoken by Jere-
"my the prophet, saying,—*In Ramah was there a voice heard la-*
"*mentation, and weeping, and great mourning, Rachel weeping for*
"*her children and would not be comforted because they were not.*"

This passage is in Jeremiah, chap xxxi. ver. 15. and this verse, when separated from the verses before it and after it, and which explains its application, might with equal propriety be applied to every case of wars, sieges, and other violences, such as the Christians themselves have often done to the Jews, where mothers have lamented the loss of their children. There is nothing in the verse taken singly that designates, or points out, any parti-

cular application of it, otherwise than that it points to some circumstance which, at the time of writing it, had already happened, and not to a thing yet to happen, for the verse is in the preter or past tense—I go to explain the case and shew the application of the verse.

Jeremiah lived in the time that Nebuchadnezar besieged, took, plundered, and destroyed Jerusalem and led the Jews captive to Babylon. He carried his violence against the Jews to every extreme. He slew the sons of king Zedekiah before his face, he then put out the eyes of Zedekiah, and kept him in prison till the day of his death.

It is of this time of sorrow and suffering to the Jews that Jeremiah is speaking. Their Temple was destroyed, their land desolated, their nation and government entirely broken up, and themselves, men, women, and children, carried into captivity. They had too many sorrows of their own, immediately before their eyes, to permit them, or any of their chiefs, to be employing themselves on things that might, or might not, happen in the World several hundred years afterwards.

It is, as already observed, of this time of sorrow and suffering to the Jews that Jeremiah is speaking in the verse in question. In the two next verses the 16 and 17, he endeavours to console the sufferers by giving them hopes, and, according to the fashion of speaking in those days, assurances from the Lord, that their sufferings should have an end, and that *their children should return again to their own land.* But I leave the verses to speak for themselves, and the Old-testament to testify against the New.

Jeremiah chap. xxxi. ver. 15.—"Thus saith the Lord a voice "*was* heard in Ramah (it is in the preter tense) lamentation and "bitter weeping: Rachel weeping for her children, refused to "be comforted for her children because they were not.

Verse 16.—"Thus saith the Lord, refrain thy voice from "weeping, and thine eyes from tears: for thy work shall be re- "warded, saith the Lord, *and* THEY *shall come again from the* "*land of the enemy.*

Verse 17.—"And there is hope in thine end, saith the Lord, "that *thy children shall come again to their own border.*"

By what strange ignorance or imposition is it, that the children of which Jeremiah speaks (meaning the people of the Jewish nation, scripturally called *children of Israel*, and not mere infants under two years old) and who were to return again from the land of the enemy, and come again into their own borders, can mean the children that Matthew makes Herod to slaughter. Could those return again from the land of the enemy, *or how* can the land of the enemy be applied to them? Could they come again to their own Borders? Good heavens! How has the world been imposed upon by testament-makers, priest-craft, and pretended prophecies. I pass on to the fifth passage called a prophecy of Jesus Christ.

This, like two of the former, is introduced by a dream. Joseph dreameth another dream, and dreameth of another Angel, and Matthew is again the historian of the dream and the dreamer. If it were asked how Matthew could know what Joseph dreamed, neither the Bishop nor all the Church could answer the question. Perhaps it was Matthew that dreamed and not Joseph; that is, Joseph dreamed by proxy in Matthew's brain, as they tell us Daniel dreamed for Nebuchadnezzar.—But be this as it may I go on with my subject.

The account of this dream is in Matthew, chap. ii. ver. 19. "But when Herod was dead, behold an Angel of the Lord ap- "peared in a dream to Joseph in Egypt—Saying, Arise, and "take the young child and his mother and go into the land of

" Israel, for they are dead which sought the young child's life—
" and he arose and took the young child and his mother and came
" into the land of Israel—But when he heard that Archelaus did
" reign in Judea in the room of his father Herod, he was afraid
" to go thither. Notwithstanding being warned of God in a
" *dream* (here is another dream) he turned aside into the parts of
" Galilee—and he came and dwelt in a city called *Nazareth that it*
" *might be fulfilled which was spoken by the prophets—He shall be*
" *called a Nazarine.*

Here is good, circumstantial evidence, that Matthew dreamed, for there is no such passage in all the Old Testament: and I invite the bishop and all the priests of christendom, including those of America, to produce it. I pass on to the sixth passage called a prophecy of Jesus Christ.

This, as Swift says on another occasion, is *lugged in head and shoulders.* It needs only to be seen in order to be hooted as a forced and far-fetched piece of imposition.

Matthew, chap. 4. v. 12. " Now when Jesus heard that John
" was cast into prison he departed into Galilee—and leaving Na-
" zareth he came and dwelt in Capernaum, which is upon the sea-
" coast, in the borders of Zebulon and Nephthalim—That it might
" be fulfilled which was spoken by Esaias (Isaiah) the prophet,
" saying,—*The land of Zebulon, and the land of Nephthalim, by the*
" *way of the sea, beyond Jordan, Galilee of the Gentiles—the peo-*
" *ple which sat in darkness saw great light, and to them which sat in*
" *the region and shadow of death, light is springing upon them.*"

I wonder Matthew has not made the cris-cross-row, or the christ-cross-now, (I know not how the priests spell it) into a prophecy. He might as well have done this, as cut out these unconnected and undescriptive sentences from the place they stand in and dubbed them with that title.

The words, however, are in Isaiah, chap. 9, v. 1, 2. as follows :

" Nevertheless the dimness shall not be such as was in her vex-
" ation when at the first he lightly afflicted *the land of Zebulon, and*
" *the land of Napthali, and afterwards did more grievously afflict*
" *her by the way of the sea beyond Jordan in Galilee of the nations.*"

All this relate to two circumstances that had already happened at the time these words in Isaiah were written. The one where the land of Zebulon and of Napthali had been lightly afflicted, and afterwards more grievously by the way of the sea.

But observe reader, how Matthew has falsified the text. He begins his quotation at a part of the verse where there is not so much as a comma, and thereby cuts off every thing that relates to the first affliction. He then leaves out all that relate to the second affliction, and by this means leaves out every thing that makes the verse intelligible, and reduces it to a senseless skeleton of names of towns.

To bring this imposition of Matthew clearly and immediately before the eye of the reader, I will repeat the verse, and put between crotchets [] the words he has left out, and put in *Italics* those he has preserved.

[Nevertheless the dimness shall not be such as was in her vexation when at the first he lightly afflicted] *the land of Zebulon and the land of Napthali,* [and did afterwards more grievously afflict her] *by the way of the sea beyond Jordan in Galilee of the nations.*

What gross imposition is it to gut, as the phrase is, a verse in this manner, render it perfectly senseless, and then puff it off on a credulous world as a prophecy. I proceed to the next verse.

v. 2. " The people that walked in darkness have seen
" a great light; they that dwell in the land of the shadow of
" death upon them hath the light shined." All this is historical

and not in the least prophetical. The whole is in the preter tense. It speaks of things that *had been accomplished* at the time the words were written, and not of things to be accomplished afterwards.

As then the passage is in no possible sense prophetical, nor intended to be so, and that to attempt to make it so is not only to falsify the original, but to commit a criminal imposition, it is matter of no concern to us, otherwise than as curiosity, to know who the people were of which the passage speaks that sat in darkness, and what the light was that had shined in upon them.

If we look into the preceding chapter, the 8th of which the 9th is only a continuation, we shall find the writer speaking at the 19th verse of *"witches and wizards who peep about and mutter,"* and of people who made application to them; and he preaches and exhorts them against this darksome practice. It is of this people, and of this darksome practice, or *walking in darkness* that he is speaking at the 2d verse of the 9th chapter; and with respect to *the light that had shined in upon them* it refers entirely to his own ministry, and to the boldness of it, which opposed itself to that of *the witches and wizards who peeped about and muttered.*

Isaiah is upon the whole, a wild disorderly writer, preserving, in general, no clear chain of perception in the arrangement of his ideas, and consequently producing no defined conclusions from them. It is the wildness of his stile, the confusion of his ideas, and the ranting metaphors he employs, that have afforded so many opportunities to priest-craft in some cases, and to superstition in others, to impose those defects upon the world as prophecies of Jesus Christ. Finding no direct meaning in them, and not knowing what to make of them, and supposing, at the same time, they were intended to have a meaning they supplied the defect by inventing a meaning of their own, and called it *his*. I have, however, in this place, done Isaiah the justice to rescue him from the laws of Matthew, who has torn him unmercifully to pieces, and

from the imposition or ignorance of priests and commentators, by letting Isaiah speak for himself.

If the words *walking in darkness, and light breaking in,* could, in any case, be applied prophetically, which they cannot be, they would better apply to the times we now live in, than to any other. The world has "*walked in darkness*" for eighteen hundred years, both as to religion and government, and it is only since the American revolution began that light has broken in. The belief of *one God,* whose attributes are revealed to us in the book or scripture of the creation which no human hand can counterfeit or falsify, and not in a written or printed book, which, as Matthew has shewn, can be altered or falsified by ignorance or design, is now making its way among us; and as to government, *the light is already gone forth,* and whilst men ought to be careful not to be blinded by the excess of it, as at a certain time in France, when every thing was Robespierean violence, they ought to reverence, and even to adore it, with all the firmness and perseverance that true wisdom can inspire.

I pass on to the seventh passage, called a prophecy of Jesus Christ.

Matthew, chap. 8, v. 16. "When the evening was come, "they brought unto him, (Jesus) many that were possessed with "devils, and he cast out the spirit with his word, and healed all "that were sick—That it might be fulfilled, which was spoken "by Esaias, (Isaiah) the prophet saying, *himself took our infir-* "*mities, and bear our sicknesses.*"

This affair of people being possessed by devils, and of casting them out, was the fable of the day, when the books of the New-Testament were written. It had not existance at any other time. The books of the Old Testament mention no such thing; the people of the present day know of no such thing; nor does the histo-

ry of any people or country speak of such a thing. It starts upon us all at once in the book of Matthew; and is altogether an invention of the New-Testament-makers and the Christian church. The book of Matthew, is the first book where the word *Devil* is mentioned, as a being in the singular number.* We read in some of the books of the Old Testament, of things called familiar spirits, the supposed companions of people called witches and wizards. It was no other than the trick of pretended conjurors to obtain money from credulous and ignorant people; or the fabricated charge of superstitious malignancy against unfortunate and decripid old age.

But the idea of a familiar spirit, if we can affix any idea to the term, is exceedingly different to that of being possessed by a devil. In the one case the supposed familiar spirit is a dextrious agent, that comes and goes and does as he is bidden: in the other, he is a turbulant roaring monster, that tears and tortures the body into convulsions. Reader, whoever thou art, put thy trust in thy creator, make use of the reason he endowed thee with, and cast from thee all such fables.

The passage alluded to by Matthew, for as a quotation it is false, is in Isaiah, chap. 53, v. 4. which is as follows;

"Surely *he* (the person of whom Isaiah is speaking,) *hath borne* "our griefs and carried our sorrows." It is in the preter tense.

Here is nothing about casting out devils, nor curing of sicknesses. The passage, therefore, so far from being a prophecy of Christ, is not even applicable as a circumstance.

Isaiah, or at least the writer of the book that bears his name, employs the whole of this chap. the 53, in lamenting the sufferings of some deceased person of whom he speaks very pathetically. It is a monody on the death of a friend; but he mentions not the name of the person, nor gives any circumstance of him by which

* The word *devil* is a personification of the word *evil*.

he can be personally known; and it is this silence, which is evidence of nothing, that Matthew has laid hold of, to put the name of Christ to it; as if the chiefs of the Jews, whose sorrows were then great, and the times they lived in big with danger, were never thinking about their own affairs, nor the fate of their own friends, but were continually running a Wild-Goose chase into futurity.

To make a monody into a prophecy is an absurdity. The characters and circumstances of men, even in different ages of the world, are so much alike, that what is said of one, may with propriety be said of many; but this fitness does not make the passage into a prophecy; and none but an impostor, or a bigot, would call it so.

Isaiah, in deploring the hard fate and loss of his friend, mentions nothing of him but what the human lot of man is subject to. All the cases he states of him, his persecutions, his imprisonment, his patience in suffering, and his perseverance in principle, are all within the line of nature; they belong exclusively to none, and may with justness be said of many. But if Jesus Christ was the person the church represents him to be, that which would exclusively apply to him, must be something that could not apply to any other person; something beyond the line of nature; something beyond the lot of mortal man; and there are no such expressions in this chapter, nor any other chapter in the Old Testament.

It is no exclusive discription to say of a person, as is said of the person, Isaiah is lamenting in this chapter. "*He was oppressed,* "*and he was afflicted, yet he opened not his mouth, he is brought as a* "*Lamb to the slaughter, and as a sheep before his sheerers, is dumb,* "*so he opened not his mouth.*" This may be said of thousands of persons, who have suffered oppression and unjust death with patience, silence and perfect resignation.

Grotius, whom the bishop esteems a most learned man, and

who certainly was so, supposes that the person of whom Isaiah is speaking, is Jeremiah. Grotius is led into this opinion, from the agreement there is between the discription given by Isaiah, and the case of Jeremiah, as stated in the book that bears his name. If Jeremiah was an innocent man, and not a traitor in the interest of Nebuchadnezer, when Jerusalem was besieged, his case was hard; He was accused by his countrymen, was persecuted, oppressed, and imprisoned, and he says of himself, (see Jeremiah chap. 11, v. 19.) *"But as for me, I was like a lamb or an Ox "that is brought to the slaughter."*

I should be inclined to the same opinion with Grotius, had Isaiah lived at the time when Jeremiah underwent the cruelties of which he speaks; but Isaiah died about 50 years before; and it is of a person of his own time, whose case Isaiah is lamenting in the chapter in question, and which imposition and bigotry, more than seven hundred years afterwards, perverted into a prophecy of a person they call Jesus Christ.

I pass on to the eighth passage called a prophecy of Jesus Christ.

Matthew, chap. 12, v. 14. "Then the Pharisees went out and "held a council against him, how they might destroy him—But "when Jesus knew it he withdrew himself; and great numbers "followed him and he healed them all—and he charged them they "should not make him known: That it might be fulfilled which "was spoken by Esaias (Isaiah) the prophet, saying,

"Behold my servant whom I have chosen; my beloved in whom "my soul is well pleased, I will put my spirit upon him, and he shall "shew judgment to the gentiles; he shall not strive nor cry; neither "shall any man hear his voice in the streets, a bruised reed shall he "not break, and smoaking flax shall he not quench till he sends "forth judgment unto victory—and in his name shall the Gentiles "trust."

In the first place, this passage hath not the least relation to the purpose for which it is quoted.

Matthew says, that the Pharisees held a council against Jesus to destroy him—that Jesus withdrew himself—that great numbers followed him—that he healed them—and that he charged them they should not make him known.

But the passage Matthew, has quoted as being fulfilled by these circumstances, dos not so much as apply to any one of them. It has nothing to do with the Pharisees, holding a council to distroy Jesus—with his withdrawing himself—with great numbers following him—with his healing them—nor with his charging them not to make him known.

The purpose for which the passage is quoted, and the passage itself, are as remote from each other, as nothing from something. But the case is, that people have been so long in the habit of reading the books called the Bible and Testament with their eyes shut, and their senses locked up, that the most stupid inconsistencies have passed on them for truth, and imposition for prophecy. The all wise creator hath been dishonoured by being made the author of Fable, and the human mind degraded by believing it.

In this passage, as in that last mentioned, the name of the person of whom the passage speaks, is not given, and we are left in the dark respecting him. It is this defect in the history, that bigotry and imposition have laid hold of, to call it prophecy.

Had Isaiah lived in the time of Cyrus, the passage would discriptively apply to him. As king of Persia, his authority was great among the Gentiles, and it is of such a character the passage speaks, and his friendship to the Jews whom he liberated from captivity, and who might then be compared to a *bruised reed*, was extensive. But this discription does not apply to Jesus Christ, who had no authority among the Gentiles; and as to his own coun-

trymen, figuratively described by the bruised reed, it was they who crusified him. Neither can it be said of him that he did not cry, and that his voice was not heard in the street. As a preacher it was his business to be heard, and we are told that he travelled about the country for that purpose. Matthew has given a long sermon, which (if his authority is good, but which is much to be doubted since he imposes so much,) Jesus preached to a multitude upon a mountain, and it would be a quibble to say that a mountain, is not a street, since it is a place equally as public.

The last verse in the passage (the 4th,) as it stands in Isaiah, and which Matthew has not quoted, says, "He shall not fail nor "be discouraged till he have set judgment in the Earth and the "Isles shall wait for his law." This also applies to Cyrus. He was not discouraged, he did not fail, he conquered all Babylon, liberated the Jews, and established laws. But this cannot be said of Jesus Christ, who, in the passage before us, according to Matthew, withdrew himself for fear of the Pharisees, and charged the people that followed him not to make it known where he was; and who, according to other parts of the Testament, was continually moving from place to place to avoid being apprehended.*

* In the second part of the Age of Reason, I have shewn that the book ascribed to Isaiah is not only miscellaneous as to matter, but as to authorship; that there are parts in it which could not be written by Isaiah, because they speak of things one hundred and fifty years after he was dead. The instance I have given of this, in that work, corresponds with the subject I am upon, *at least a little better than Matthew's introduction and his quotation.*

Isaiah lived, the latter part of his life, in the time of Hezekiah, and it was about one hundred and fifty years from the death of Hezekiah to the first year of the reign of Cyrus, when Cyrus published a proclamation, which is given in the first chapter of the book of Ezra, for the return of the Jews to Jerusalem. It cannot be doubted, at least it ought not to be doubted, that the Jews would feel an affectionate gratitude for this act of benevolent justice, and it is natural they would express that gratitude in the customary stile, bombastical and hyperbolical as it was, which they used on

But it is immaterial to us, at this distance of time, to know who the person was: It is sufficient to the purpose I am upon, that of detecting fraud and falsehood, to know who it was not, and to shew it was not the person called Jesus Christ.

I pass on to the ninth passage called a prophecy of Jesus Christ.

Matthew, chap. 21, v. 1. "And when they drew nigh unto "Jerusalem, and were come to Bethphage, unto the mount of "Olives, then Jesus sent two of his disciples—saying, unto them, "go into the village over against you, and straightway ye shall "find an Ass tied, and a colt with her, loose them and bring them

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extraordinary occasions, and which was, and still is, *in practice* with all the eastern nations.

The instance to which I refer, and which is given in the second part of the Age of Reason, is the last verse of the 44th chapter and the beginning of the 45th—in these words; "*That saith of Cyrus "he is my shepherd and shall perform all my pleasure: even saying "to Jerusalem thou shall be built, and to the Temple, thy foundation "shall be laid. Thus saith the Lord to his anoi'ed, to Cyrus, whose "right hand I have holden to subdue nations before him; and I will "loose the loins of kings, to open before him the two leaved gates and "the gates shall not be shut.*"

This complimentary address is in the present tense, which shews that the things of which it speaks were in existance at the time of writing it; and consequently, that the author must have been at least one hundred and fifty years later than Isaiah, and that the book which bears his name is a compilation. The proverbs called Solomon's and the Psalms called David's, are of the same kind. The two last verses of the second book of Chronicles, and the three first verses of the first chapter of Ezra, are word for word the same; which shew that the compilers of the Bible mixed the writings of different authors together, and put them under some common head.

As we have here an instance in the 44 and 45 chapters of the introduction of the name of Cyrus into a book to which it cannot belong, it affords good ground to conclude, that the passage in the 42d. chapter, in which the character of Cyrus is given without his name, has been introduced in like manner, and that the person there spoken of is Cyrus.

" unto me,—and if any man say ought to you, ye shall say, the " Lord hath need of them, and straightway he will send " them.

" All this was done that it might be fulfilled which was spoken " by the prophets, saying. *Tell ye the daughter of Zion, behold thy " king cometh unto thee meek, and setting on an Ass, and a colt the " foal of an Ass.*"

Poor Ass! let it be some consolation amidst all thy sufferings, that if the heathen world erected a Bear into a constellation, the christian world has elevated thee into a prophecy.

This passage is in Zechariah, chap. 9. v. 9. and is one of the whims of friend Zechariah to congratulate his countrymen who were then returned from captivity in Babylon and himself with them, to Jerusalem. It has no concern with any other subject. It is strange that apostles, priests, and comentators, never permit, or never suppose, the Jews to be speaking of their own affairs. Every thing in the Jewish books is perverted and distorted into meanings never intended by the writers. Even the poor ass must not be a jew-ass but a christian-ass. I wonder they did not make an apostle of him, or a bishop, or at least make him speak and prophesy, He could have lifted up his voice as loud as any of them.

Zechariah, in the first chapter of his book, indulges himself in several whims on the joy of getting back to Jerusalem. He says at the 8th verse, " I saw by night (Zechariah was a sharp sighted " seer) and behold a man setting on a *red horse* (yes reader, a *red " horse*) and he stood among the myrtle trees that were in the " bottom, and behind him were *red horses, speckled* and *white.*" He says nothing about green horses, nor blue horses, perhaps because it is difficult to distinguish green from blue by night, but a christian can have no doubt they were there, because "*faith is " the evidence of things not seen.*"

Zechariah then introduces an angel among his horses, but he does not tell us what colour the angel was of, whether black or white, nor whether he came to buy horses, or only to look at them as curiosities, for certainly they were of that kind. Be this however as it may, he enters into conversation with this angel on the joyful affair of getting back to Jerusalem, and he saith at the 16th verse "*Therefore, thus saith the Lord, I* AM RETURNED "*to Jerusalem with mercies; my house shall be built in it saith the* "*Lord of hosts, and a line shall be stretched forth upon Jerusalem.*" An expression signifying the rebuilding the city.

All this, whimsical and imaginary as it is, sufficiently proves that it was the entry of the Jews into Jerusalem from captivity, and not the entry of Jesus Christ seven hundred years afterwards, that is the subject upon which Zechariah is always speaking.

As to the expression of riding upon an ass, which commentators represent as a sign of humility in Jesus Christ, the case is, he never was so well mounted before. The asses of those countries are large and well proportioned, and were anciently the chief of riding animals. Their beasts of burden, and which served also for the conveyance of the poor, were camels and dromedaries. We read in Judges chap. 10. v. 4. that "Jair, (one of the judges of Israel) "had thirty sons that *rode on thirty ass-colts*, and they had "thirty cities." But commentators destort every thing.

There is besides very reasonable ground to conclude that this story of Jesus riding publicly into Jerusalem, accompanied, as it is said at the 8th and 9th verses, by a great muttitude, shouting and rejoicing and spreading their garments by the way, is altogether a story destitute of truth.

In the last passage called a prophesy that I examined, Jesus is represented as withdrawing, that is, running away, and concealing himself for fear of being apprehended, and charging the people that were with him not to make him known. No new circum-

stance had arisen in the interim to change his condition for the better; yet here he is represented as making his public entry into the same city, from which he had fled for safety. The two cases contradict each other so much, that if both are not false, one of them at least can scarcely be true. For my own part, I do not believe there is one word of historical truth in the whole book. I look upon it at best to be a romance; the principal personage of which is an imaginary or allegorical character founded upon some tale, and in which the moral is in many parts good, and the narrative part very badly and blunderingly written.

I pass on to the 10th passage called a prophesy of Jesus Christ,

Matthew, chap. 26. v. 51. "And behold one of them which "was with Jesus (meaning Peter) stretched out his hand, and drew "his sword, and struck a servant of the high priest, and smote off "his ear. Then said Jesus unto him. Put up again thy sword "into its place, for all they that take the sword shall perish with "the sword—Thinkest thou that I cannot now pray to my father "and he shall presently give me more than twelve legions of angels, "But how then shall the scriptures be fulfilled that thus it must be. "—In that same hour Jesus said to the multitudes are ye come "out as against a thief with swords and with staves for to take "me? I sat daily with you teaching in the temple, and ye laid "no hold on me. But all this was done that the scriptures of the "prophets might be fulfilled."

This loose and general manner of speaking admits neither of detection nor of proof. Here is no quotation given, nor the name of any bible author mentioned, to which reference can be had.

There are, however, some high improbabilities against the truth of the account.

First—It is not probable that the Jews who were then a conquered people and under subjection to the Romans should be permitted to wear swords.

2dly—If Peter had attacked the servant of the high priest and cut off his ear, he would have been immediately taken up by the guard that took up his master and sent to prison with him.

3dly—What sort of disciples and preaching apostles must those of Christ have been that wore swords?

4thly—This scene is represented to have taken place the same evening of what is called the Lord's supper, which makes, according to the ceremony of it, the inconsistency of wearing swords the greater.

I pass on to the eleventh passage called a prophecy of Jesus Christ.

Mat thew, chap. 27. v. 3. "Then Judas which had betrayed "him, when he saw that he was condemned, repented himself, "and brought again the thirty pieces of silver to the chief priests "and elders—saying, I have sinned in that I have betrayed the "innocent blood. And they said what is that to us, see thou to "to that.—And he cast down the pieces of silver and departed and "went and hanged himself—And the chief priests took the silver "pieces and said, it is not lawful to put them in the treasury be-"cause it is the price of blood—And they took counsel and bought "with them the potters field to bury strangers in—Wherefore "that field is called the field of blood unto this day.—Then was ful-"filled that which was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that "was valued, whom they of the children of Israel did value, and "gave them for the potters field as the Lord appointed me."

This is a most bare-faced-piece of imposition. The passage in Jeremian which speaks of the purchase of a field, has no more to do with the case to which Matthew applies it, than it has to do with the purchase of lands in America. I will recite the whole passage.

Jeremiah, chap. 32. v. 6. "And Jeremiah said, the word of "the Lord came unto me, saying—Behold Hanameil the son of "Shallum thine uncle shall come unto thee, saying, buy thee my "field that is in Anathoth, for the right of redemption is thine to "buy it—So Hanameil mine uncle's son came to me in the court "of the prison, according to the word of the Lord, and said un- "to me, buy my field I pray thee that is in Anathoth, which is in "the the country of Benjamin, for the right of inheritance is thine, "and the redemption is thine; buy it for thyself. Then I knew "this was the word of the Lord—And I bought the field of Ha- "nameil mine uncle's son that was in Anathoth, and weighed him "the money even seventeen shekels of silver—and I subscribed "the evidence and sealed it; and took witnesses and weighed "him the money in balances.—So I took the evidence of the pur- "chase, both that which was sealed according to the law and "custom, and that which was open--and I gave the evidence of "the purchase unto Baruck, the son of Neriah, the son of Maasei- "ath in the sight of Hanameil mine uncle's son, and in the pre- "sence of the witnesses that subscribed, before all the Jews that "sat in the court of the prison—and I charged Barack before them, "saying, Thus saith the Lord of hosts, the God of Israel: Take "these evidences, this evidence of the purchase, both which is "sealed, and this evidence which is open, and put them in an "earthen vessel that they may continue many days—for thus saith "the Lord of hosts, the God of Israel, houses and fields, and vine- "yards, shall be possessed again in this land."

I forbear making any remark on this abominable imposition of Matthew. The thing glaringly speaks for itself. It is priests and commentators that I rather ought to censure for having preached falshood so long, and kept people in darkness with respect to those impositions. I am not contending with these men upon points of doctrine, for I know that sophistry has always a city of refuge. I am speaking of facts; for wherever the thing called a fact is a false-

hood, the faith founded upon it is delusion, and the doctrine raised upon it, not true. Ah, reader, put thy trust in thy creator and thou wilt be safe; but if thou trustest to the books called the scriptures thou trustest to the rotten staff of fable and falsehood. But I return to my subject.

There is among the whims and reveries of Zechariah, mention made of thirty pieces of silver given to a Potter. They can hardly have been so stupid as to mistake a potter for a field; and if they had, the passage in Zechariah has no more to do with Jesus, Judas, and the field to bury strangers in, than that already quoted. I will recite the passage.

Zechariah, chap. 11. v. 7. "And I will feed the flock of slaughter, even you, O poor of the flock, *and I took unto me two* staves; the one I called *Beauty* and the other I called Bands, and I fed the flock.—Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.—Then said I, I will not feed you; that which dieth, let it die; and that which is to be cut off, let it be cut off, and let the rest eat every one the flesh of another.—And I took my staff, even *Beauty*, and cut it asunder that I might break my covenant which I had made with all the people.—And it was broken in that day; and so the poor of the flock who waited upon me knew that it was the word of the Lord.

"And I said unto them, if ye think good give me my price, and if not, forbear. So they weighed for my price *thirty pieces of silver*.—And the Lord said unto me, cast it unto the *potter*; a goodly price that I was prised at of them; and I took the thirty pieces of silver and cast them to the potter in the house of the Lord.

"When I cut asunder mine other staff even *Bands* that I might "break the brotherhood between Judah and Israel."*

There is no making either head or tail of this incoherent gibberish. His two staves, one called *Beauty*, and the other *Bands*, is so much like a fairy tale that I doubt if it had any higher origin. There is, however, no part that has the least relation to the case

* Whiston, in his Essay on the Old Testament says, that the passage of Zachariah, of which I have spoken was in the copies of the Bible of the first century, in the book of Jeremiah, from whence, says he, it was taken and inserted without coherence, in that of Zachariah—well, let it be so, it does not make the case a whit the better for the New-Testament; but it makes the case a great deal the worse for the old. Because it shews, as I have mentioned respecting some passages in the book ascribed to Isaiah, that the works of different authors have been so mixed and confounded together they cannot now be discriminated, except where they are historical, chronological, or biographical as is the enterpolation in Isaiah. It is the name of Cyrus inserted where it could not be inserted, as the man was not in existance till one hundred and fifty years after the time of Isaiah, that detects the interpolation and the blunder with it.

Whiston was a man of great literary learning, and what is of much higher degree, of deep scientific learning. He was one of the best and most celebrated mathematicians of his time, for which he was made professor of mathematics of the university of Cambridge. He wrote so much in defence of the Old Testament, and of what he calls prophesies of Jesus Christ, that at last he began to suspect the truth of the scriptures and wrote against them: for it is only those who examine them that see into the imposition. Those who believe them most are those who know least about them.

Whiston after writing so much in defence of the scriptures was at last prosecuted for writing against them. It was this that gave occasion to Swift, in his ludicrous Epigram on Ditton and Whiston, each of which set up to find out the longitude, to call the one *good master Ditton*, and the other *Wicked Will Whiston*. But as Swift was a great associate with the Free-thinkers of those days, such as Bolingbroke, Pope, and others, who did not believe the books called the scriptures, there is no certainty whether he wittily called him *wicked* for defending the scriptures, or for writing against them. The known character of Swift decides for the former.

stated in Matthew; on the contrary, it is the reverse of it. Here the *thirty pieces* of silver, whatever it was for, is called a *goodly price*, it was as much as the thing was worth, and according to the language of the day, was approved of by the Lord, and the money given to the potter in the house of the Lord. In the case of Jesus and Judas, as stated in Matthew, the thirty pieces of silver were the price of blood; the transaction was condemned by the Lord, and the money when refunded was refused admitance into the treasury. Every thing in the two cases is the reverse of each other.

Besides this, a very different and direct contrary account to that of Matthew is given of the affair of Judas, in the book called *the Acts of the Apostles*, according to that book the case *is, that* so far from Judas repenting, and returning the money, and the high priests buying a field with it to bury strangers in, Judas kept the money and bought a field with it for himself; and instead of hanging himself as Matthew says, that he fell headlong and burst asunder—some commentators endeavour to get over one part of the contradiction by rediculously supposing that Judas hanged himself first and the rope broke.

Acts chap. 1, v. 16. "Men and brethren, this scripture must "needs have been fulfilled which the Holy Ghost by the mouth of "David spake before concerning Judas, which was guide to them "that took Jesus. (David says not a word about Judas) v. 17, "for he (Judas) was numbered among us and obtained part of our "ministry.

"v. 18. *Now this man purchased a field with the reward of iniquity,* "*and falling headlong he burst assunder in the midst, and his bowels* "*gushed out.*" Is it not a species of blasphemy to call the New-Testament *revealed religion,* when we see in it such contradictions and absurdities?

I pass on to the 12th passage called a prophesy of Jesus Christ,

Matthew chap. 27, v. 35. "And they crucified him and part-
"ed his garments casting lots; that it might be fulfilled which was
"spoken by the prophet, *They parted my garments among them and*
"*upon my vesture did they cast lots.*" This expression is in the 22d Psalm v. 18. The writer of that Psalm, (whoever he was, for the Psalms are a collection and not the work of one man,) is speaking of himself and of his own case and not of that of another. He begins this Psalm with the words which the New-Testament writers ascribe to Jesus Christ. "*My God, my God, why hast thou forsa-*
"*ken me*"—words which might be uttered by a complaining man without any great impropriety, but very improperly from the mouth of a reputed God.

The picture which the writer draws of his own situation in this Psalm, is gloomy enough. He is not prophesying, but complaining of his own hard case. He represents himself as surrounded by enemies and beset by persecutions of every kind; and by way of shewing the inveteracy of his persecutors, he says at the 18 verse, *They part my garments among them and cast lots upon my vesture.* The expression is in the present tense; and is the same as to say, they pursue me even to the clothes upon my back, and dispute how they shall divide them; besides, the word *vesture* does not always mean clothing of any kind, but *property*, or rather the admitting a man to, or *investing* him with property; and as it is used in this Psalm distinct from the word garment, it appears to be used in this sense. But Jesus had no property; for they make him to say of himself, "*The foxes have holes and the birds of the air have nests,*
"*but the son of man hath not where to lay his head.*"

But be this as it may, if we permit ourselves to suppose the Almighty would condescend to tell, by what is called the spirit of prophesy, what would come to pass in some future age of the

world it is an injury to our own faculties, and to our ideas of his greatness, to imagine it would be about an old coat, or an old pair of breeches, or about any thing which the common accidents of life, or the quarrels that attend it, exhibit every day.

That which is within the power of man to do, or in his will not to do, is not a subject for prophesy, even if there were such a thing; because it cannot carry with it any evidence of divine power, or divine interposition. The ways of God are not the ways of men. That which an almighty power performs, or wills, is not within the circle of human power to do, or to controul. But any executioner and his assistants might quarrel about dividing the garments of a sufferer, or divide them without quarreling, and by that means fulfil the thing called a prophesy, or set it aside.

In the passages before examined, I have exposed the falshood of them. In this I exhibit its degrading meanness, as an insult to the creator and an injury to human reason.

Here end the passages called prophesies by Matthew.

Matthew concludes his book by saying, that when Christ expired on the cross, the rocks rent, the graves opened, and the bodies of many of the saints arose; and Mark says there was darkness over the land from the fixth hour until the ninth. They produce no prophesy for this. But had these things been facts, they would have been a proper subject for prophesy, because none but an almighty power could have inspired a fore knowledge of them, and afterwards fulfilled them. Since, then, there is no such prophesy, but a pretended prophesy of an old coat, the proper deduction is, there were no such things, and that the book of Matthew is fable and falsehood.

I pass on to the Book, called the Gospel according to St. Mark.

The Book of Mark.

THERE are but few passages in Mark called prophesies, and but few in Luke and John. Such as there are I shall examine, and also such other passages as interfere with those cited by Matthew.

Mark begins his book by a passage which he puts in the shape of a prophesy. Mark, chap. 1. v. 1.—"The beg nning of the "Gospel of Jesus Christ, the son of God.—As it is written in the "prophets, *Behold I send my messenger before thy face, which shall "prepare the way before thee.*" Malachi, chap. 3. v. 1. The passage in the original is in the first person. Mark makes this passage to be a prophesy of John the Baptist, said, by the Church, to be the fore-runner of Jesus Christ. But if we attend to the verses that follow this expression, as it stands in Malachi, and to the first and fifth verses of the next chapter, we shall see that this application of it is erroneous and false.

Malachi having said at the first verse "Behold I will send my "messenger and he shall prepare the way before me," says at the second verse, "*But who may abide the day of his coming? and who "shall stand when he appeareth? for he is like a refiner's fire, and "like fuller's soap.*"

This description can have no reference to the birth of Jesus Christ, and consequently none to John the Baptist. It is a scene of fear and terror that is here described, and the birth of Christ is always spoken of as a time of joy and glad tidings.

Malachi, continuing to speak on the same subject; explains in the next chapter what the scene is of which he speaks in the verses above quoted, and who the person is whom he calls the messenger.

Behold, says he, chap. 4. v. 1.—"The day cometh that shall "burn like an oven, and all the proud, yea, and all that do wick-

"edly shall be stubble; and the day cometh that shall burn them "up saith the Lord of Hosts, that it shall leave them neither root "nor branch."

Verse 5.—"Behold I will send you Elijah the prophet before "the coming of the great and dreadful day of the Lord."

By what right, or by what imposition or ignorance, Mark has made Elijah into John the baptist, and Malachi's description of the day of judgement into the birth day of Christ, I leave to the bishop to settle.

Mark, in the second and third verses of his first chapter, confounds two passages together taken from different books of the Old Testament. The second verse, "*Behold I send my messenger* "*before thy face, which shall prepare the way before thee,*" is taken, as I have before said, from Malachi. The third verse which says "*The voice of one crying in the wilderness prepare ye the way of the* "*Lord, make his paths straight,*" is not in Malachi, but in Isaiah, chap. 40, v. 3. Whiston says, that both these verses were originally in Isaiah. If so, it is another instance of the disordered state of the Bible, and corroborates what I have said with respect to the name and description of Cyrus being in the book of Isaiah, to which it cannot chronologically belong.

The words in Isaiah, chap. 40. v. 3.—"*The voice of him that* "*cryeth in the wilderness, prepare ye the way of the Lord, make his* "*path straight,*" are in the present tense, and, consequently, not predictive. It is one of those rhetorical figures which the Old Testament authors frequently used. That it is merely rhetorical and metaphorical may be seen at the 6th verse. "And the voice said "cry, and he said what shall I cry? *All flesh is grass.*" This is evidently nothing but a figure; for flesh is not grass otherwise than as a figure or metaphor, where one thing is put for another. Besides which, the whole passage is too general and declamatory to be applied, exclusively, to any particular person or purpose.

I pass on to the eleventh chapter.

In this chapter Mark speaks of Christ riding into Jerusalem upon a colt, but he does not make it the accomplishment of a prophesy as Matthew has done, for he says nothing about a prophesy. Instead of which he goes on the other tack, and in order to add new honours to the ass, he makes it to be a miracle; for he says, v. 2. it was "*a colt whereon never man sat,*" signifying thereby, that as the ass had not been broken, he consequently was *inspired into good manners,* for we do not hear that he kicked Jesus Christ off. There is not a word about his kicking in all the four Evangelists.

I pass on from these feats of *horsemanship,* performed upon a jack-ass, to the 15th chapter.

At the 24th v. of this chapter, Mark speaks of *parting Christ's garments and casting lots upon them,* but he applies no prophesy to it, as Matthew does. He rather speaks of it as a thing then in practice with executioners as it is at this day.

At the 28th verse of the same chapter, Mark speaks of Christ being crucified between two thieves, that, says he, "*the scriptures "might be fulfilled which saith, and he was numbered with the trans-"gressors.*" The same thing might be said of the thieves.

This expression is in Isaiah, chap. 53, v. 12—Grotius applies it to Jeremiah. But the case has happened so often in the world where innocent men have been numbered with transgressors, and is still continually happening, that it is absurdity to call it a prophesy of any particular person. All those whom the church calls martyrs were numbered with transgressors. All the honest patriots who fell upon the scaffold in France, in the time of Robespierre, were numbered with transgressors; and if himself had not fallen, the same case, according to a note in his own hand writing, had befallen me, yet I suppose the bishop will not allow that Isaiah was prophesying of Thomas Paine.

These are all the passages in mark which have any reference to prophesies.

Our belief in God and his unerring wisdom forbids us to believe it. As for myself, I feel religiously happy in the total disbelief of it.

There are no other passages called prophecies in Luke than those I have spoken of. I pass on to the book of John.

The Book of John.

JOHN, like Mark and Luke, is not much of a prophecy-monger. He speaks of the ass, and the casting lots for Jesus's clothes, and some other trifles, of which I have already spoken.

John makes Jesus to say, chap. 5, v. 46, "*For had ye believed "Moses ye would have believed me, for he wrote of me.*" The book of the Acts, in speaking of Jesus, says, chap. 3, v. 22, "*For Mo-"ses truly said unto the fathers, a prophet shall the Lord your God "raise up unto you, of your brethren, like unto me, him shall ye "hear in all things whatsoever he shall say unto you.*"

This passage is in Deuteronomy, chap. 18, v. 15. They apply it as a prophecy of Jesus. What imposition! The person spoken of in Deuteronomy, and also in numbers where the same person is also spoken of, is *Joshua*, the minister of Moses, and his immediate successor, and just such an other Robespierrean character as Moses is represented to have been. The case, as related in those books, is as follows:

Moses was grown old and near to his end, and in order to prevent confusion after his death, for the Israelites had no settled system of government; it was thought best to nominate a successor to Moses whilst he was yet living. This was done, as we are told, in the following manner:

Numbers, chap. 27, v. 12. "And the Lord said unto Moses, "get thee up into this mount Abarim, and see the land which I

"have given unto the children of Israel—and when thou hast seen
"it, thou also shall be gathered unto thy people as Aaron thy bro-
"ther is gathered, v. 15, And Moses spake unto the Lord, saying
"—Let the Lord, the God of the spirits of all flesh, set a man
"over the congregation.—Which may go out before them, and
"which may go in before them, and which may lead them out,
"and which may bring them in, that the congregation of the Lord
"be not as sheep that have no shepherd.—And the Lord said unto
"Moses, take thee *Joshua*, the son of Nun, a man in whom is the
"spirit, and lay thine hand upon him—and set him before Eleazer
"the priest, and before all the congregation, and give him a charge
"in their sight—and thou shall put some of thine honor upon him,
"that all the congregation of the children of Israel may be obedi-
"ent.—v. 22, and Moses did as the Lord commanded, and he
"took Joshua, and set him before Eleazer the priest, and before
"all the congregation; and he laid hands upon him, and gave him
"charge as the Lord commanded by the hand of Moses."

I have nothing to do, in this place, with the truth, or the conjuration, here practised, of raising up a successor to Moses like unto himself. The passage sufficiently proves it is Joshua, and that it is an imposition in John, to make the case into a prophesy of Jesus. But the prophesy-mongers were so inspired with falsehood that they never speak truth.*

*Newton, Bishop of Bristol in England, published a work in three volumes entitled "*Dissertations on the Prophesies*" The work is tediously written and tiresome to read. He strains hard to make every passage into a prophesy that suits his purpose.—Among others, he makes this expression of Moses, "the Lord shall raise thee up a prophet like unto me," into a prophesy of Christ, who was not born, according to the bible chronologies till fifteen hundred and fifty-two years after the time of Moses, whereas it was an immediate successor to Moses who was then near his end, that is spoken of in the passage above quoted.

This bishop, the better to impose this passage on the world as a prophesy of Christ, has entirely omitted the account in the book of Numbers which I have given at length word for word, and

I pass on to the last passage in these fables of the Evangelists called a prophesy of Jesus Christ.

John having spoken of Jesus expiring on the cross between two thieves, says, chap. 19, v. 32. "Then came the soldiers and brake "the legs of the first (meaning one of the thieves) and of the other "which was crucified with him. But when they came to Jesus "and saw that he was dead already, they brake not his legs—v. "36, for these things were done that the scripture should be ful- "filled. *A bone of him shall not be broken.*"

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which shews beyond the possibility of a doubt that the person spoken of by Moses is Joshua and no other person.

Newton is but a superficial writer. He takes up things upon *hear-say* and inserts them without either examination or reflection, and the more extraordinary and incredible they are, *the better he* likes them.

In speaking of the walls of Babylon, (volume the first, page 263) he makes a quotation from a traveller of the name of *Tavernier*, whom he calls (by way of giving credit to what he says) *a celebrated traveller*, that those walls *were made of burnt brick, ten feet square and three feet thick.*—If Newton had only thought of calculating the weight of such a brick, he would have seen the impossibility of their being used or even made. A brick ten feet square and three feet thick contains 300 cubic feet, and allowing a cubic foot of birck to be only one hundred pounds, each of the bishop's bricks would weigh 30,000 pounds; and it would take about thirty cart loads of clay (one horse carts) to make one brick.

But his account of the stones used in the building of Solomon's temple (volume 2d. page 211) far exceeds his bricks of ten foot square in the walls of Babylon; these are but brick-bats compared to them.

The stones (says he) employed in the foundation, were in magnitude forty cubits, that is, above sixty feet, a cubit, says he, being somewhat more than one foot and a half, (a cubit is one foot nine inches) and the superstructure (says this bishop) was worthy of such foundations. There were some stones, says he, of the whitest marble forty-five cubits long, five cubits high, and six cubits broad. These are the dimensions this bishop has given, which in measure of twelve inches to a foot, is 78 feet 9 inches long, ten feet 6 inches broad and eight feet three inches thick, and contains 7,234 cubic feet. I now go to demonstrate the imposition of this bishop.

The passage here referred to is in Exodus, and has no more to do with Jesus than with the ass he rode upon to Jerusalem; nor yet so much, if a roasted jack-ass, like a roasted he-goat might be eaten at a Jewish passover. It might be some consolation to an ass to know, that though his bones might be picked, they would not be broken, I go to state the case.

The book of Exodus in instituting the Jewish passover, in which they were to eat an he-lamb, or a he-goat, says chap. 12, v. 5. "Your lamb shall be without blemish, a male of the first year; "ye shall take it from the *sheep* or from the *goats*."

The book, after stating some ceremonies to be used in killing and dressing it (for it was to be roasted, not boiled) says, v. 43.

A cubic foot of water weighs sixty-two pounds and an half.—The specific gravity of marble to water is as 2 1-2 is to one. The weight therefore of a cubit foot of marble is 156 pounds, which, multiplied by 7,234, the number of cubic feet in one of those stones makes the weight of it to be 1,128,504 pounds, which is 503 tons' Allowing then a horse to draw about half a ton, it will require a thousand horses to draw one such stone on the ground, how then were they to be lifted into a building by human hands? The bishop may talk of faith removing mountains, but all the faith of all the bishops that ever lived could not remove one of those stones and their bodily strength given in.

This bishop also tells of *great guns* used by the Turks at the taking of Constantinople, one of which. he says, was drawn by seventy yoke of oxen and by two thousand men. Volume 3, page 117.

The weight of a cannon that carries a ball of 48 pounds, which is the largest cannon that are cast, weighs 8,000 pounds, about three tons and a half, and may be drawn by three yoke of oxen. Any body may now calculate what the weight of the bishop's *great gun* must be that required seventy yoke of oxen to draw it. This bishop beats *Gulliver*.

When men give up the use of the divine gift of reason in writing on any subject, be it religion or any thing else; there are no bounds to their extravagance, no limit to their absurdities.

The three volumes which this bishop has written on what he calls *the prophesies* contain above onethousand two hundred pages, and he says in volume 3, page 117, "*I have studied brevity.*"—This is as marvellous as the bishop's great gun.

"And the Lord said unto Moses and Aaron, This is the ordi-
"nance of the passover. There shall no stranger eat thereof.
"But every man's servant that is bought for money, when thou
"hast circumcised him, then shall he eat thereof. A foreigner
"shall not eat thereof.—In one house shall it be eaten; thou shalt
"not carry forth ought of the flesh thereof abroad out of the house; *Neither shalt thou break a bone thereof.*"

We here see that the case as it stands in Exodus, is a ceremony and not a prophesy; and totally unconnected with Jesus's bones or any part of him.

John having thus filled up the measure of apostolic fable, concludes his book with something that beats all fable; for he says at the last verse, "and there are also many other *things which Jesus* "did, the which if they should be written every one, *I suppose* "*that even the world itself could not contain the books that should be written!*"

This is what in vulgar life is called a *Thumper*, that is, not only a lie, but a lie beyond the line of possibility; besides which, it is an absurdity, for if they should be written in the world, the world could contain them.—Here ends the examination of the passages called prophesies.

I have now, reader, gone through, and examined, all the passages which the four books of Matthew, Mark, Luke, and John quote from the Old Testament, and call them prophecies of Jesus Christ. When I first set down to this examination, I expected to find cause for some censure, but little did I expect to find them so utterly destitute of truth, and of all pretensions to it, as I have shewn them to be.

The practice which the writers of those books employ is not more false than it is absurd. They state some trifling case of the person they call Jesus Christ, and then cut out a sentence from

some passage of the Old Testament and call it a prophecy of that case. But when the words thus cut out are restored to the place they are taken from, and read with the words before and after them, they give the lie to the New Testament. A short instance or two of this will suffice for the whole.

They make Joseph to dream of an angel who informs him that Herod is dead, and tells him to come with the child out of Egypt. They then cut out a sentence from the book of Hosea, *Out of Egypt have I called my Son*, and apply it as a prophesy in that case.

The words, "*And called my Son out of Egypt*," are in the bible. But what of that? They are only part of a passage and not a whole passage, and stand immediately connected with other words which shew they refer to the children of Israel coming out of Egypt in the time of Pharoah, and to the idolatry they committed afterwards.

Again. they tell us that when the soldiers came to break the legs of the crucified persons, they found Jesus was already dead, and therefore did not break his. They then, with some alteration of the original, cut out a sentence from Exodus, *a bone of him shall not be broken*, and apply it as a prophesy of that case.

The words, "*Neither shall ye break a bone thereof*," (for they have altered the text) are in the bible. But what of that? They are, as in the former case, only part of a passage, and not a whole passage, and when read with the words they are immediately joined to, shew it is the bones of a he-lamb, or a he-goat of which the passage speaks.

These repeated forgeries and falsifications create a well-founded suspicion, that all the cases spoken of concerning the person called Jesus Christ are *made cases*, on purpose to lug in, and that very clumsily, some broken sentences from the old testament, and

apply them as prophesies of those cases; and that so far from his being the Son of God, he did not exist even as a man—that he is merely an imaginary or allegorical character, as Apollo, Hercules, Jupiter, and all the Deities of Antiquity were. There is no history written at the time Jesus Christ is said to have lived, that speaks of the existence of such a person even as a man.

Did we find in any other book, pretending to give a system of religion, the falshoods, falsifications, contradictions and absurdities, which are to be met with in almost every page of the Old and New Testament, all the priests of the present day, who supposed themselves capable, would triumphantly shew their skill in criticism, and cry it down as a most glaring imposition. But since the books in question belong to their own trade and profession, they, or at least many of them, seek to stifle every enquiry into them, and abuse those who have the honesty and the courage to do it.

When a book, as is the case with the Old and New Testament, is ushered into the world under the title of being the WORD OF GOD, it ought to be examined with the utmost strictness, in order to know if it has a well founded claim to that title, or not, and whether we are, or are not, imposed upon; for as no poison is so dangerous as that which poisons the physic, so no falshood is so fatal as that which is made an article of faith.

This examination becomes the more necessary, because when the New Testament was written, I might say invented, the art of printing was not known, and there were no other copies of the Old Testament than written copies. A written copy of that book would cost about as much as six hundred common printed bibles now cost. Consequently the book was in the hands but of very few persons, and these chiefly of the church. This gave an opportunity to the writers of the New Testament to make quotations from the Old Testament as they pleased, and call them prophesies with very little danger of being detected. Besides which, the terrors and inquisitorial fury of the church, like what they tell

us of the flaming sword that turned every way, stood centry over the New-Testament; and time, which brings every thing else to light, has served to thicken the darkness that guards it from detection.

Were the New-Testament now to appear for the first time, every priest of the present day, would examine it line by line, and compare the detached sentences it calls prophecies, with the whole passages in the Old Testament, from whence they are taken. Why then do they not make the same examination, at this time as they would make, had the New-Testament never appeared before? If it be proper and right to make it in one case, it is equally proper and right to do it in the other case. Length of time can make no difference in the right to do it at any time. But instead of doing this, they go on as their predecessors went on before them, to tell the people there are prophecies of Jesus Christ, when the truth is, there are none.

They tell us that Jesus rose from the dead, and ascended into heaven. It is very easy to say so, a great lie is as easily told as a little one. But if he had done so, those would have been the only circumstances respecting him, that would have differed from the common lot of man: and consequently, the only case that would apply exclusively to him, as prophecy, would be some passage in the Old-Testament that foretold such things of him. But there is not a passage in the Old-Testament that speaks of a person who after being Crucified, dead, and buried, should rise from the dead and ascend into heaven. Our prophecy-mongers supply the silence, the Old-Testament guards upon such things, by telling us of passages they call prophecies, and that falsely so, about Joseph's dreams, old cloaths, broken bones, and such like trifling stuff.

In writing upon this, as upon every other subject, I speak a language full and intelligible. I deal not in hints and intimations.—I have several reasons for this: First, that I may be clearly under-

stood. Secondly, that it may be seen I am in earnet, and thirdly, because it is an affront to truth to treat falsehood with complaisance.

I will close this treatise with a subject I have already touched upon, in the first part of the Age of Reason.

The world has been amused with the term, *revealed religion*, and the generality of priests apply this term to the books called the Old and New Testament. The Mahometans apply the same term to the Koran. There is no man that believes in revealed religion stronger than I do; but it is not the reveries of the Old and New Testament, nor of the Koran, that I dignify with that sacred title. That which is revelation to me exists in something which no human mind can invent; no human hand can counterfeit or alter.

The *word of God* is the *Creation* we behold; and this word of God revealeth to man all that is necessary for man to know of his creator.

Do we want to contemplate his power? we see it in the immensity of his creation.

Do we want to contemplate his wisdom? we see it in the unchangeable order by which the incomprehensible whole is governed.

Do we want to contemplate his munificence? we see it in the abundance with which he fills the earth.

Do we want to contemplate his mercy? we see it in his not withholding that abundance, even from the unthankful.

Do we want to contemplate his will so far as it respects man? The goodness he shews to all, is a lesson for our conduct to each other.

In fine, do we want to know what God is? Search, not the book called the scripture, which any human hand might make, or any impostor invent; but the SCRIPTURE CALLED the CREATION.

When, in the first part of the Age of Reason, I called the creation the true revelation of God to man, I did not know that any other person had expressed the same idea. But I lately met with the writings of Doctor Conyers Middleton, published the beginning of last century, in which he expresses himself in the same manner, with respect to the creation, as I have done in the Age of Reason.

He was principal librarian of the university of Cambridge, in England, which furnished him with extensive opportunities of reading, and necessarily required he should be well acquainted with the dead as well as the living languages. He was a man of a strong original mind; had the courage to think for himself, and the honesty to speak his thoughts.

He made a journey to Rome, from whence he wrote letters to shew that the forms and ceremonies of the Romish Christian Church, were taken from the degenerate state of the heathen mythology, as it stood in the latter times of the Greeks and Romans. He attacked, without ceremony, the miracles which the church prentended to perform; and in one of his treatises he calls the *creation a revelation*. The priests of England, of that day, in order to defend their citadel, by first defending its out-works, attacked him for attacking the Romish ceremonies; and one of them censures him for calling the *creation a revelation*. He thus replies to him:

"One of them, says he, appears to be scandalized by the title "of *revelation*, which I have given to that discovery which God "made of himself, in the visible works of his creation. Yet it is "no other than what the wise, in all ages, have given to it; who

"consider it as the most authentic and indisputable revelation "which God has ever given of himself, from the beginning of the "world to this day. It was this by which the first notice of him "was revealed to the inhabitants of the earth, and by which alone "it has been kept up ever since, among the several nations of it. "From this the reason of man was enabled to trace out his nature "and attributes, and by a gradual deduction of consequences, to "learn his own nature also, with all the duties belonging to it, "which relate either to God, or to his fellow-creatures. This "constitution of things was ordained by God, as an universal "law or rule of conduct to man; the source of all his knowledge; "the test of all truth, by which all subsequent revelations, which "are *supposed* to have been given by God in any other manner, "must be tried and cannot be received as divine, any further than "as they are found to tally and coincide with this original standard.

"It was this divine law, which I referred to in the passage "above recited, (meaning the passage on which they had attacked "him) being desirous to excite the readers attention to it, as it "would enable him to judge more freely of the argument I was "handling. For by contemplating this law, he would discover "the genuine way, which God himself has marked out to us, for "the acquisition of true knowledge; not from the authority or "reports of our fellow creatures, but from the information of the "facts, and material objects, which in his providential distribu-"tion of worldly things, he hath presented to the perpetual ob-"servation of our senses. For as it was from these that his exist-"ance and nature, the most important articles of all knowledge, "were first discovered to man, so that grand discovery furnished "new light towards tracing out the rest, and made all the infe-"rior subjects of human knowledge, more easily discoverable to "us by the same method.

"I had another view likewise in the same passages, and appli-"cable to the same end, of giving the reader a more enlarged

"notion of the question in dispute, who, by turning his thoughts "to reflect on the works of the Creator, as they are manifested "to us in this fabric of the world, could not fail to observe, that "they are all of them great, noble, and suitable to the majesty of "his nature; carrying with them the proofs of their origin, and "shewing themselves to be the productions of an all-wise and "allmighty Being: and by accustoming his mind to these sublime "reflections, he will be prepared to determine whether those "miraculous interpositions so confidently affirmed to us by the "primitive fathers, can reasonably be thought to make a part in "the grand scheme of the Divine administration, or whether it "be agreeable, that God, who created all things by his will, "and can give what turn to them he pleases by the same will, "should, for the particular purposes of his government and the "services of the church, *descend to the low expedient of visions "and revelations*, granted sometimes to boys for the instruction of "the elders, and sometimes to women to settle the fashion and "length of their veils, and sometimes to Pastors of the Church, "to enjoin them to ordain one man a lecturer, another a priest; "or that he should scatter a profusion of miracles around the "stake of a martyr, yet all of them vain and insignificant, and "without any sensible effect either of preserving the life, or "easing the sufferings of the saint, or even of mortifying his "persecutors, who were always left to enjoy the full triumph "of their cruelty, and the poor martyr to expire in a "miserable death. When these things, I say, are brought to "the original test, and compared with the genuine and indisput-"able works of the Creator; how minute, how trifling, how "contemptible must they be? And how incredible must it be "thought, that, for the instruction of his Church, God should "employ ministers so precarious, unsatisfactory and inade-"quate, as the extacies of women and boys, and the visions of "interested priests; which were derided at the very time by "men of sense, to whom they were proposed.

"That this universal law, (continues Middleton, meaning, "the law revealed in the works of the creation) was actually "revealed to the heathen world, long before the gospel was "known, we learn from all the principle sages of antiquity who "made it the capital subject of their studies and writings.

"*Cicero*, (says Middleton) has given us a short abstract of it, "in a fragment still remaining, from one of his books on govern- "ment, which, (says Middleton) I shall here transcribe in his "own words, as they will illustrate my sense also, in the passages "that appear so dark and dangerous to my antagonists.

"The true law (it is Cicero who speaks) is right reason, conformable to the nature of things, constant, eternal, diffused through all, which calls us to duty by commanding; deters us from sin by forbiding; which never loses its influence with the good; nor ever preserves it with the wicked. This law cannot be over-ruled by any other, nor abrogated in whole, or in part: nor can we be absolved from it, either by the senate or by the people; nor are we to seek any other comment, or interpreter of it but itself: nor can there be one law at Rome, and another at Athens; one now and another hereafter; but the same eternal immutable law comprehends all nations, at all times, under one common master and governor of all—GOD. He is the inventor, propounder, enactor of this law; and whoever will not obey it, must first renounce himself, and throw off the nature of man; by doing which, he will suffer the greatest punishments though he should escape all the other torments which are commonly believed to be prepared for the wicked." Here ends the quotation from Cicero.

"Our Doctors, (continues Middleton) perhaps will look on all "this as RANK DEISM; but let them call it what they will, I "shall ever avow and defend it as the fundamental, essential, "and vital part of all true religion." Here ends the quotation from Middleton.

I have here given the reader two sublime extracts from men who lived in ages of time, far remote from each other, but who thought alike. Cicero lived before the time in which they tell us Christ was born. Middleton may be called a man of our own time as he lived within the same century with ourselves.

In Cicero we see that vast superiority of mind, that sublimity of right reasoning, and justness of ideas, which man acquires, not by studying bibles and testaments, and the theology of schools built thereon, but by studying the creator in the immensity and unchangeable order of his creation, and the immutability of his law. "*There cannot*" says Cicero "*be one law now, and another here-*"*after ; but the same eternal immutable law comprehends all nations,* "*at all times, under one common master and governor of all,* GOD." But according to the doctrine of schools which priests have set up, we see one law called the *Old Testament*, given in one age of the world, and another law called the *New Testament*, given in another age of the world. As all this is contradictory to the eternal immutable nature, and the unerring and unchangeable wisdom of God, we must be compelled to hold this doctrine to be false, and the old and the new law, called the Old and the New Testament, to be impositions, fables, and forgeries.

In Middleton, we see the manly eloquence of an enlarged mind, and the genuine sentiments of a true believer in his Creator. Instead of reposing his faith on books, by whatever name they may be called, whether Old Testaments or New, he fixes the creation as the great original standard by which every other thing called the word, or work of God, is to be tried. In this we have an indisputable scale whereby to measure every word or work imputed to him. If the thing so imputed carries not in itself the evidence of the same Almightiness of power, of the same unerring truth and wisdom, and the same unchangeable order in all its parts, as are visibly demonstrated to our senses, and comprehensible by our reason, in the magnificent fabric of the universe, that word or that

work is not of God. Let then the two books called the old and new Testament be tried by this rule, and the result will be, that the authors of them, whoever they were, will be convicted of forgery.

The invariable principles, and unchangeable order, which regulate the movements of all the parts that compose the universe, demonstrate both to our senses and our reason that its creator is a God of unerring truth. But the Old Testament, beside the numberless absurd and bagatelle stories it tells of God, represents him as a God of deceit, a God not to be confided in. Ezekiel makes God to say, chap. 14, v. 9, " and if the prophet be deceived when " he hath spoken a thing, *I, the Lord have deceived that prophet.*" And at the 20th chap. v. 25, he makes God, in speaking of the Children of Israel to say, " *Wherefore I gave them statutes that* " *were not good, and judgements by which they could not live.*" This, so far from being the word of God, is horrid blasphemy against him. Reader, put thy confidence in thy God, and put no trust in the bible.

The same old Testament after telling us that God created the heavens and the earth in six days, makes the same almighty power and eternal wisdom employ itself in giving directions how a priest's garments should be cut, and what sort of stuff they should be made of, and what their offerings should be, Gold and Silver and Brass, and blue, and purple, and scarlet, and fine linnen, and goats hair and rams skins died red, and badger skins, &c. &c. chap. 25, v. 3. and in one of the pretended prophecies I have just examined God is made to give directions how they should kill, cook, and eat a he-lamb or a he-goat. And Ezekiel, Chap. 4, to fill up the measure of abominable absurdity, makes God to order him to take " *wheat, and barley, and beans, and lentiles, and millet,* " *and fitches and make a loaf or a cake thereof, and bake it with hu-* " *man dung and eat it*;" but as Ezekiel complained that this mess

was too strong for his stomach, the matter was compromised from man's dung to cow-dung, Ezekiel, chap. 4. Compare all this ribaldry, blasphemously called the word of God, with the Almighty power that created the universe, and whose eternal wisdom directs and governs all its mighty movements, and we shall be at a loss to find a name sufficiently contemptible for it.

In the promises which the Old Testament pretends that God made to his people, the same derogatory ideas of him prevail. It makes God to promise to Abraham, that his seed should be like the stars in heaven, and the sand on the sea shore, for multitude, and that he would give them the land of Canaan as their inheritance forever. But observe, reader, how the performance of this promise was to begin, and then ask thine own reason, if the wisdom of God, whose power is equal to his will, could, consistently with that power and that wisdom, make such a promise.

The performance of the promise was to begin, according to that book, by four hundred years of bondage and affliction. Genesis, cap. 15 v. 13, "*And God said unto Abraham, know of a surety "that thy seed shall be a stranger in a land that is not theirs, and shall "serve them and they shall afflict them four hundred years.*" This promise then to Abraham, and his seed forever, to inherit the land of Canaan, had it been a fact instead of a fable, was to operate, in the commencement of it, as a curse upon all the people and their children, and their children's childeren for four hundred years.

But the case is, the book of Genesis was written after the bondage in Egypt had taken place; and in order to get rid of the disgrace of the Lord's chosen people, as they called themselves, being in bondage to the Gentiles, they make God to be the author of it, and annex it as a condition to a pretended promise; as if God, in making that promise, had exceeded his power in performing it, and consequently his wisdom in making it, and was

obliged to compromise with them for one half, and with the Egyptians, to whom they were to be in bondage, for the other half.

Without degrading my own reason by bringing those wretched and contemptible tales into a comparative view, with the Almighty power and eternal wisdom, which the Creator hath demonstrated to our senses in the creation of the universe, I will confine myself to say, that if we conpare them with the divine and forcible sentiments of *Cicero*, the result will be, that the human mind has degenerated by believing them. Man, in a state of groveling superstition, from which he has not courage to rise, loses the energy of his mental powers.

I will not tire the reader with more observations on the Old Testament.

As to the New Testament, if it be brought and tried by that standard which, as Middleton wisely says, God has revealed to our senses, of his Almighty power and wisdom, in the creation and government of the visible universe, it will be found equally as false, paltry, and absurd, as the Old.

Without entering, in this place, into any other argument, that the story of Christ is of human invention and not of divine origin, I will confine myself to shew that it is derogatory to God, by the contrivance of it; because the means it supposes God to use, are not adequate to the end to be obtained; and, therefore, are derogatory to the Almightiness of his power, and the eternity of his wisdom.

The New Testament supposes that God sent his son upon earth to make a new covenant with man, which the Church calls *the covenant of grace*, and to instruct mankind in a new doctrine, which it calls *Faith*, meaning thereby not faith in God, for Cicero and all true Deists, always had, and always will have, this; but faith in the person called Jesus Christ, and that whoever had not

this faith should, to use the words of the New Testament, be DAMNED.

Now if this were a fact, it is consistent with that attribute of God, called his *goodness*, that no time should be lost in letting poor unfortunate man know it; and as that goodness was united to Almighty power, and that power to Almighty wisdom, all the means existed in the hand of the Creator, to make it known immediately over the whole earth, in a manner suitable to the Almightiness of his divine nature, and with evidence that would not leave man in doubt; for it is always incumbent upon us, in all cases, to believe that the Almighty always acts, not by imperfect means as imperfect man acts, but consistently with his Almightyness. It is this only that can become the infallible criterion by which we can possibly distinguish the works of God *from* the works of man.

Observe now Reader, how the comparison between this supposed mission of Christ, on the belief, or disbelief, of which they say, man was to be saved or Damned—observe, I say, how the comparison between this and the Almighty power and wisdom of God demonstrated to our senses in the visible creation, goes on.

The Old Testament tells us that God created the heavens and the earth, and every thing therein, in six days. The term *six days*, is ridiculous enough when applied to God; but leaving out that absurdity, it contains the idea of Almighty power, acting unitedly with Almighty wisdom, to produce an immense work, that of the creation of the universe, and every thing therein, in a short time.

Now as the eternal salvation of man, is of much greater importance than his creation, and as that salvation depends, as the New-Testament tells us, on man's knowledge of, and belief in the person called Jesus Christ, it necessarily follows from our belief in the goodness and justice of God, and our knowledge of his Almighty

power and wisdom, as demonstrated in the creation, that ALL THIS if true, would be made known to all parts of the world, in as little time, at least, as was employed in making the World. To suppose the Almighty, would pay greater regard and attention to the creation and organization of inanimate matter, than he would to the salvation of innumerable millions of souls, which himself had created, "*as the image of himself*" is to offer an insult to his goodness and his justice.

Now observe Reader, how the promulgation, of this pretended salvation by a knowledge of, and a belief in Jesus Christ went on compared with the work of creation.

In the first place, it took longer time to make the child than to make the world, for nine months were passed away and totally lost, in a state of pregnancy; which is more than forty times longer time, than God employed in making the world, according to the bible account. Secondly; several years of Christ's life were lost in a state of human infancy. But the universe was in maturity the moment it existed. Thirdly; Christ, as Luke asserts, was thirty years old before he began to preach what they call his mission. Millions of souls died in the mean time without knowing it. Fourthly; it was above three hundred years from that time before the book called the New Testament was compiled into a written copy, before which time there were no such book. Fifthly; it was above a thousand years after that, before it could be circulated; because neither Jesus nor his apostles had knowledge of, or were inspired with, the art of printing: and consequently, as the means for making it universally known did not exist, the means were not equal to the end, and therefore it is not the work of God.

I will here subjoin the nineteenth Psalm, which is truly deistical, to shew how universally and instantaneously the works of God make themselves known, compared with this pretended salvation *by Jesus* Christ.

Psalm 19th. "The heavens declare the glory of God, and "the firmament sheweth his handy-work—Day unto day uttereth "speech, and night unto night sheweth knowledge—There is "no speech nor language where their voice is not heard—Their "line is gone out through all the earth, and their words to the "end of the world. In them hath he set a chamber for the Sun. "Which is as a bride-groom coming out of his chamber, and "rejoiceth as a strong man to run a race—his going forth is "from the end of the heaven, and his circuit unto the ends of it, "and there is nothing hid from the heat thereof."

Now had the news of salvation by Jesus Christ been inscribed on the face of the Sun and the Moon, in characters that all nations would have understood, the whole earth had known it in twenty-four hours, and all nations would have believed it; whereas, though it is now almost two thousand years since, as they tell us, Christ came upon earth, not a twentieth part of the people of the earth know any thing of it, and among those who do, the wiser part do not believe it.

I have now reader, gone through all the passages called prophecies of Jesus Christ, and shewn there is no such thing.

I have examined the story told of Jesus Christ, and compared the several circumstances of it with that revelation, which, as Middleton wisely says, God has made to us of his Power and Wisdom in the structure of the universe, and by which every thing ascribed to him is to be tried. The result is, that the story of Christ has not one trait, either in its character, or in the means employed, that bears the least resemblance to the power and wisdom of God, as demonstrated in the creation of the universe. All the means are human means, slow, uncertain and inadequate to the accomplishment of the end proposed, and therefore the whole is a fabulous invention, and undeserving of credit.

The priests of the present day profess to believe it. They gain their living by it, and they exclaim against something they call infidelity. I will define what it is. HE THAT BELIEVES IN THE STORY OF CHRIST IS AN INFIDEL TO GOD.

THOMAS PAINE.

APPENDIX.

My Private Thoughts of a Future State.

I HAVE said in the first part of the *Age of Reason*, that "*I hope for happiness after this life.*" This hope is comfortable to me, and I presume not to go beyond the comfortable idea of hope, with respect to a future state.

I consider myself in the hands of my creator, and that he will dispose of me after this life, consistently with his justice and goodness. I leave all these matters to him as my creator and friend, and I hold it to be presumption in man to make an article of faith as to what the creator will do with us hereafter.

I do not believe because a man and a woman make a child, that it imposes on the creator, the unavoidable obligation of keeping the being so made in eternal existance hereafter. It is in his power to do so, or not to do so, and it is not in our power to decide which he will do.

The book called the New-Testament, which I hold to be fabulous, and have shewn to be false, gives an account in the 25th chapter of Matthew, of what is there called the last day, or the day of judgment. The whole world according to that account is divided into two parts, the righteous and the unrighteous, figuratively called the sheep and the goats. They are then to receive their sentence. To the one, figuratively called the sheep, it says, "*come ye blessed of my father inherit the kingdom prepared for you from*

the foundation of the world." To the other figuratively called the Goats, it says, "*Depart from me yet cursed into everlasting fire prepared for the devil and his angels.*"

Now the case is, the world cannot be thus divided—the moral world, like the physical world, is composed of numerous degrees of character, running imperceptibly one into the other, in such a manner that no fixed point of division can be found in either. That point is no where, or is every where. The whole world might be divided into two parts numerically, but not as to moral character; and therefore the metaphor of dividing them, as sheep and goats can be divided, whose difference is marked by their external figure, is absurd. All sheep are still sheep; all goats are still goats; it is their physical nature to be so. But one part of the world are not all good alike, nor the other part all wicked alike. There are some exceedingly good; others exceedingly wicked. There is another description of men who cannot be ranked with either the one or the other—they belong neither to the sheep nor the goats; and there is still another description of them, who are so very insignificant both in character and conduct as not to be worth the trouble of damning or saving, or of raising from the dead.

My own opinion is, that those whose lives have been spent in doing good, and endeavouring to make their fellow mortals happy, for this is the only way in which we can serve God, *will be happy hereafter*; and that the very wicked will meet with some punishment. But those who are neither good nor bad, or are too insignificant for notice, will be dropt entirely. This is my opinion. It is consistent with my idea of God's justice, and with the reason that God has given me, and I gratefully know he has given me a large share of that divine gift.

THOMAS PAINE.

CONTRADICTORY DOCTRINES

IN THE

New Testament,

BETWEEN

MATTHEW and MARK.

IN the New Testament, Mark Chap. 16, v. 16, it is said. "*He that believeth and is baptised shall be saved; but he that believ-*"*eth not shall be damned.*"—This is making salvation, or in other words, the happiness of man after this life, to depend entirely on believing, or on what christians call faith.

But the 25th Chapter of "*The gospel according to Matthew,*" makes Jesus Christ to preach a direct contrary doctrine to "*The* "*gospel according to Mark,*" for it makes salvation, or the future happiness of man, to depend entirely on *good works*, and those good works are not works done to God, for he needs them not, but good works done to man.

The passage referred to in Matthew, is the account there given of what it calls the last day, or the day of judgment, where the whole world is represented to be divided into two parts, the righteous and the unrighteous, metaphorically called the *sheep* and the *goats*.

To the one part, called the righteous, or the sheep, it says, "Come ye blessed of my father, inherit the kingdom prepared for "you from the beginning of the world—*for I was an hungered* "*and ye gave me meat—I was thirsty and ye gave me drink—I* "*was a stranger and ye took me in—Naked and ye clothed me—I* "*was sick and ye visited me—I was in prison and ye came* "*unto me.*

"Then shall the righteous answer him saying, Lord when "saw we thee an hungered and fed thee, or thirsty and gave thee

"drink—when saw we thee a stranger and took thee in, or naked "and clothed thee—or when saw we thee sick and in prison and "came unto thee.

"And the king shall answer and say unto them, *verily I say "unto you, in as much as ye have done it unto one of the least of "these my brethren, ye have done it unto me.*"

Here is nothing about believing in Christ; nothing about that phantom of the imagination, called *Faith*. The works here spoken of, are works of humanity and benevolence, or in other words, an endeavour to make God's creation happy. Here is nothing about preaching and making long prayers, as if God must be dictated to by man; nor about building churches and meetings, nor hiring priests to pray and preach in them. Here is nothing about predestination, that lust which some men have for damning one another. Here is nothing about baptism, whether by sprinkling or plunging, nor about any of those ceremonies for which the christian church has been fighting, persecuting, and burning each other, ever since the christian church began.

If it be asked, why do not priests preach the doctrine contained in this chapter? The answer is easy: they are not fond of preaching it themselves. It does not answer for their trade. They had rather get than give. Charity, with them, begins and *ends* at home.

Had it been said, *Come ye blessed, ye have been liberal in paying the preachers of the word; ye have contributed largely towards building churches and meeting-houses*, there is not a hired priest in Christendom but would have thundered it continually in the ears of his congregation. But as it is altogether on good works done to men, the priests pass it over in silence, and they will abuse me for bringing it into notice. THOMAS PAINE.

ERRATUM.

In page 6, second paragraph, instead of the 36th chap. of Ecclesiasticus, read 34th chap.

ON THE

ORIGIN

OF

FREE-MASONRY.

BY THOMAS PAINE.

POSTHUMOUS WORK.

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District of New-York, ss.

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CHS. CLINTON, *Clerk of the District of New-York.*

ORIGIN

OF

FREE-MASONRY.

It is always understood that Free-Masons have a secret which they carefully conceal; but from every thing that can be collected from their own accounts of Masonry their real secret is no other than their origin, which but few of them understand; and those who do, envelope it in mystery.

The society of Masons are distinguished into three classes or degrees. 1st, the Entered Apprentice. 2d, the Fellow Craft. 3d, the Master-Mason.

The entered apprentice knows but little more of Masonry than the use of signs and tokens, and certain steps and words, by which Masons can recognise each other, without being discovered by a person who is not a mason. The fellow-craft is not much better instructed in masonry than the entered apprentice. It is only in the Master-Mason's Lodge that whatever knowledge remains of the origin of masonry is preserved and concealed.

In 1730, Samuel Pritchard, member of a constituted lodge in England, published a treatise entitled *Masonry Dissected;* and made oath before the Lord Mayor of London that it was a true copy.

Samuel Pritchard maketh oath that the copy hereunto annexed is a true and genuine copy in every particular.

In his work he has given the catechism, or examination in question and answer, of the ap-

prentice, the fellow-craft and the Master Mason. There was no difficulty in his doing this as it is mere form.

In his introduction he says, "The original institution of masonry consisted in the foundation of the liberal arts and sciences, but more especially on Geometry; for at the building of the Tower of Babel the art and mystery of Masonry was first introduced, and from thence handed down by *Euclid*, a worthy and excellent Mathematician of the Egyptians; and he communicated it to *Hiram*, the Master Mason concerned in building Solomon's Temple in Jerusalem."

Besides the absurdity of deriving masonry from the building of Babel, where, according to the story, the confusion of languages prevented builders understanding each other, and consequently of communicating any knowledge they had, there is a glaring contradiction in point of chronology in the account he gives.

Solomon's Temple was built and dedicated 1004 years before the christian era; and *Euclid*, as may be seen in the tables of chronology, lived 277 years before the same era. It was therefore impossible that Euclid could communicate any thing to Hiram, since Euclid did not live till 700 years after the time of Hiram.

In 1783 captain George Smith, inspector of the Royal Artillery Academy, at Woolwich, in England, and Provincial Grand Master of Masonry for the county of Kent, published a treatise entitled The Use and Abuse of Free-Masonry.

In his chapter of the antiquity of masonry he makes it to be coeval with creation, "When, says he, the sovereign architect raised on masonic principles, the beauteous globe, and commanded that master science, Geometry, to lay the planetary world, and to regulate by its laws the whole stupendous system in just unerring proportion, rolling round the central sun."

"But, continues he, I am not at liberty publicly to undraw the curtain, and openly to descant on this head, it is sacred, and ever will remain so; those who are honoured with the trust will not reveal it, and those who are ignorant of it cannot betray it." By this last part of the phrase, Smith means the two inferior classes, the fellow-craft and the entered apprentice, for he says in the next page of his work, "It is not every one that is barely initiated into Free-Masonry that is entrusted with all the mysteries thereto belonging; they are not attainable as things of course, nor by every capacity."

The learned but unfortunate Doctor Dodd, Grand Chaplain of Masonry, in his oration at the dedication of Free-Mason's Hall, London, traces Masonry through a variety of stages. Masons, says he, are well informed from their own private and interior records that the building of Solomon's Temple is an important era, from whence they derive many mysteries of their art. "Now, says he, be it remembered that this

great event took place above 1000 years before the Christian era, and consequently more than a century before Homer, the first of the Grecian Poets, wrote; and above five centuries before Pythagoras brought from the east his sublime system of truly masonic instruction to illuminate our western world.

" But remote as this period is, we date not from thence the commencement of our art. For though it might owe to the wise and glorious King of Israel, some of its many mystic forms and hieroglyphic ceremonies, yet certainly the art itself is coeval with man, the great subject of it.

" We trace, continues he, its footsteps in the most distant, the most remote ages and nations of the world. We find it among the first and most celebrated civilizers of the East. We deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings and priests of Egypt, the sages of Greece, and the philosophers of Rome."

From these reports and declarations of Masons of the highest order in the institution, we see that Masonry, without publicly declaring so, lays claim to some divine communication from the creator in a manner different from, and unconnected with, the book which the christians call the bible; and the natural result from this is, that Masonry is derived from some very ancient religion wholly independent of, and unconnected with that book.

To come then at once to the point, *Masonry* (as I shall shew from the customs, ceremonies, hieroglyphics and chronology of Masonry) is derived, and is the remains of, the religion of the ancient Druids; who like the magi of Persia and the priests of Heliopolis in Egypt, were Priests of the Sun. They paid worship to this great luminary, as the great visible agent of a great invisible first cause, whom they styled, time without limits.

In Masonry many of the ceremonies of the

Druids are preserved in their original state, at least without any parody. With them the sun is still the sun; and his image, in the form of the sun, is the great emblematical ornament of Masonic Lodges and Masonic dresses. It is the central figure on their aprons, and they wear it also pendant on the breast in their lodges and in their processions.

At what period of antiquity, or in what nation, this religion was first established, is lost in the labyrinth of unrecorded times. It is generally ascribed to the ancient Egyptians, the Babylonians and Chaldeans, and reduced afterwards to a system regulated by the apparent progress of the sun through the 12 signs of the Zodiac by Zoroaster the law-giver of Persia, from whence Pythagoras brought it into Greece. It is to these matters Dr. Dodd refers in the passage already quoted from his oration.

The worship of the sun as the great visible agent of a great invisible first cause, time with-

out limits, spread itself over a considerable part of Asia and Africa, from thence to Greece and Rome, through all ancient Gaul and into Britain and Ireland.

Smith, in his chapter on the Antiquity of Masonry in Britain, says, that, "Notwithstanding the obscurity which envelopes Masonic history in that country, various circumstances contribute to prove that Free-Masonry was introduced into Britain about 1030 years before Christ."

It cannot be Masonry in its present state that Smith here alludes to. The Druids flourished in Britain at the period he speaks of, and it is from them that Masonry is descended. Smith has put the child in the place of the parent.

It sometimes happens as well in writing as in conversation that a person lets slip an expression that serves to unravel what he intends to conceal, and this is the case with Smith, for in the same

chapter he says, "The Druids, when they committed any thing to writing, used the Greek alphabet, and I am bold to assert that the most perfect remains of the Druids' rites and ceremonies are preserved in the customs and ceremonies of the Masons that are to be found existing among mankind. My brethren, says he, may be able to trace them with greater exactness than I am at liberty to explain to the public."

This is a confession from a Master Mason, without intending it to be so understood by the public, that Masonry is the remains of the religion of the Druids; the reason for the Masons keeping this a secret I shall explain in the course of this work.

As the study and contemplation of the Creator in the works of the creation of which the sun as the great visible agent of that Being, was the visible object of the adoration of Druids, all their religious rites and ceremonies had reference to the apparent progress of the sun through

the twelve signs of the Zodiac, and his influence upon the earth. The Masons adopt the same practices. The roof of their Temples or Lodges is ornamented with a sun, and the floor is a representation of the variegated face of the earth, either by carpeting or Mosaic Work.

Free Masons Hall, in great Queen-street, Lincolns Inn fields, London, is a magnificent building, and cost upwards of 12,000 pounds sterling. Smith, in speaking of this building says (page 152) "The roof of this magnificent Hall is, in all probability the highest piece of finished architecture in Europe. In the center of this roof, a most resplendent sun is represented in burnished gold, surrounded with the 12 signs of the Zodiac with their respective characters:

Aries ♈.	Libra ♎.
Taurus ♉.	Scorpio ♏.
Gemini ♊.	Sagittarius ♐.
Cancer ♋.	Capricornus ♑.
Leo ♌.	Aquarius ♒.
Virgo ♍.	Pisces ♓.

" After giving this description he says, " The emblematical meaning of the sun is well known to the enlightened and inquisitive Free-Mason; and as the real sun is situated in the center of the universe, so the emblematical sun is the center of real Masonry. We all know, continues he, that the sun is the fountain of light, the source of the seasons, the cause of the vicissitudes of day and night, the parent of vegetation, the friend of man; hence the scientific Free-Mason only knows the reason why the sun is placed in the center of this beautiful hall."

The masons, in order to protect themselves from the persecution of the christian church, have always spoken in a mystical manner of the figure of the sun in their lodges, or, like the astronomer Lalande, who is a mason, been silent upon the subject.

The Lodges of the Masons, if built for the purpose, are constructed in a manner to correspond with the apparent motion of the sun. They

are situated East and West. The Master's place is always in the East. In the examination of an Entered Apprentice, the Master, among many other questions asks him,

Q. How is the Lodge situated?

A. East and West.

Q. Why so?

A. Because all churches and chapels are or ought to be so.

This answer, which is mere catechismal form, is not an answer to the question. It does no more than remove the question a point further, which is, why ought all churches and chapels to be so? But as the Entered Apprentice is not initiated into the druidical mysteries of Masonry, he is not asked any questions to which a direct answer would lead thereto.

Q. Where stands your Master?

A. In the East.

Q. Why so?

A. As the sun rises in the East and opens the day, so the Master stands in the East (with

his right hand upon his left breast, being a sign, and the square about his neck) to open the lodge and set his men at work.

Q. Where stand your Wardens?

A. In the West.

Q. What is their business?

A. As the sun sets in the West to close the day, so the Wardens stand in the west (with their right hands upon their left breasts, being a sign, and the level and plumb, rule about their necks) to close the lodge, and dismiss the men from labour, paying them their wages.

Here the name of the sun is mentioned, but it is proper to observe, that in this place it has reference only to labour or to the time of labour, and not to any religious druidical rite or ceremony, as it would have with respect to the situation of Lodges East and West. I have already observed in the chapter on the origin of the christian religion, that the situation of churches East and West is taken from the worship of

the sun which rises in the East. The christians never bury their dead on the north side of a church; and a Mason's Lodge always has, or is supposed to have, three windows, which are called fixed lights, to distinguish them from the moveable lights of the sun and the moon. The Master asks the Entered Apprentice,

Q. How are they (the fixed lights) situated?

A. East, west, and south.

Q. What are their uses?

A. To light the men to and from their work.

Q. Why are there no lights in the North?

A. Because the sun darts no rays from thence.

This among numerous other instances shews that the christian religion and Masonry have one and the same common origin, the ancient worship of the sun.

The high festival of the masons is on the day they call St. John's day; but every enlightened mason must know that holding their festival on

this day has no reference to the person called St. John, and that it is only to disguise the true cause of holding it on this day, that they call the day by that name. As there were Masons, or at least Druids, many centuries before the time of St. John, if such person ever existed, the holding their festival on this day must refer to some cause totally unconnected with John.

The case is, that the day called St. John's day is the 24th of June, and is what is called *midsummer day*. The sun is then arrived at the summer solstice, and with respect to his meridional altitude, or height at high noon, appear for some days to be of the same height. The astronomical longest day, like the shortest day, is not every year, on account of leap year, on the same numerical day, and therefore the 24th of June is always taken for midsummer day; and it is in honour of the sun, which has then arrived at his greatest height in our hemisphere, and not any thing with respect to St. John, that this annual

festival of the Masons, taken from the Druids, is celebrated on midsummer day.

Customs will often outlive the remembrance of their origin, and this is the case with respect to a custom still practised in Ireland, where the Druids flourished at the time they flourished in Britain. On the eve of St. John's day, that is, on the eve of midsummer day, the Irish light fires on the tops of the hills. This can have no reference to St. John; but it has emblematical reference to the sun which on that day is at his highest summer elevation, and might in common language be said to have arrived at the top of the hill.

As to what masons and books of masonry tell us of Solomon's Temple at Jerusalem, it is no ways improbable that some masonic ceremonies may have been derived from the building of that Temple, for the worship of the sun was in practice many centuries before the temple existed, or before the Israelites came out of Egypt. And

we learn from the history of the Jewish Kings, 2 Kings, chap. 22, 23, that the worship of the sun was performed by the Jews in that temple. It is, however, much to be doubted, if it was done with the same scientific purity and religious morality, with which it was performed by the Druids, who by all accounts that historically remain of them, were a wise, learned and moral class of men. The Jews, on the contrary, were ignorant of astronomy, and of science in general; and if a religion founded upon astronomy fell into their hands, it is almost certain it would be corrupted. We do not read in the history of the Jews, whether in the bible or elsewhere, that they were the inventors or the improvers of any one art or science. Even in the building of this temple, the Jews did not know how to square and frame the timber for beginning and carrying on the work, and Solomon was obliged to send to Hiram, King of Tyre, (Zidon) to procure workmen; "*for thou knowest*, (says Solomon to Hiram) 1 Kings, chap. v. v. 6) *that there is not among us any that can skill to hew timber*

like unto the Zidonians." This Temple was more properly Hiram's Temple than Solomon's, and if the Masons derive any thing from the building of it, they owe it to the Zidonians and not to the Jews.—But to return to the worship of the sun in this Temple.

It is said, 2 Kings, chap. xxiii. v. 5, "and King Josiah put down all the Idolatrous priests that burned incense unto the sun, the moon, the planets, and to all the host of heaven."—And it is said at the 11th v. "and he took away the horses that the kings of Judah had given to the sun at the entering in of the house of the Lord, and burned the chariots of the sun with fire, v. 13, and the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Astoreth, the abomination of the Zidonians (the very people that built the temple) did the king defile.

Besides these things, the description that

Josephus gives of the decorations of this Temple, resemble on a large scale, those of a Mason's Lodge. He says that the distribution of the several parts of the Temple of the Jews represented all nature, particularly the parts most apparent of it, as the sun, the moon, the planets, the zodiac, the earth, the elements, and that the system of the world was retraced there by numerous ingenious emblems. These, in all probability, are what Josiah, in his ignorance, calls the abomination of the Zidonians.* Every thing, however, drawn from this Temple† and

* Smith in speaking of a Lodge says, when the Lodge is revealed to an entering Mason, it discovers to him *a representation of the World;* in which from the wonders of nature we are led to contemplate her great original, and worship him from his mighty works; and we are thereby also moved to exercise those moral and social virtues which become mankind as the servants of the great Architect of the world.

† It may not be improper here to observe, that the law called the law of Moses, could not have been in existence at the time of building this Temple. Here is the likeness of things in heaven above, and in earth beneath. And we read in 1 Kings, chap. 6, 7. that Solomon made cherubs and cherubims, that he *carved* all the walls of the house round

applied to Masonry, still refers to the worship of the sun, however corrupted or misunderstood by the Jews, and consequently to the religion of the Druids.

Another circumstance which shews that Masonry is derived from some ancient system, prior to, and unconnected with, the christian religion, is the chronology, or method of counting time, used by the Masons in the records of their Lodges. They make no use of what is called the christian era, and they reckon their months numerically as the ancient Egyptians did, and as the Quakers do now. I have by me a record of a French Lodge at the time the late Duke of Orleans, then Duke de Chartres was Grand Master of Masonry in France. It begins as follows:

about with cherubims and palm-trees, and open flowers, and that he made a molten sea, placed on twelve oxen, and that the ledges of it were ornamented with lions, oxen and cherubims; all this is contrary to the law called the law of Moses.

"*Le trentième jour du sixième mois de l'an de la V. L. cinq mil septcent soixante treize,*" that is, The thirtieth day of the sixth month of the year of the venerable Lodge, five thousand seven hundred and sixty-three. By what I observe in English books of Masonry, the English Masons use the initials A. L. and not V. L. By A. L. they mean in *the year of Light,* as the christians by A. D. mean in the year of the Lord. But A. L. like V. L. refers to the same chronological era, that is, to the supposed time of the Creation.

Though the Masons have taken many of their ceremonies and hieroglyphics from the ancient Egyptians, it is certain they have not taken their chronology from thence. If they had, the church would soon have sent them to the stake; as the chronology of the Egyptians, like that of the Chinese, goes many thousand years beyond the bible chronology.

The religion of the Druids, as before said,

was the same as the religion of the ancient Egyptians. The priests of Egypt were the professors and teachers of science, and were styled priests of Heliopolis, that is, of the *city of the sun*. The Druids in Europe, who were the same order of men, have their name from the Teutonic or ancient German language; the Germans being anciently called Teutones. The word Druid signifies a *wise man*. In Persia they were called magi, which signifies the same thing.

" Egypt, says Smith, from whence we derive many of our mysteries, hath always borne a distinguished rank in history, and was once celebrated above all others for its antiquities, learning, opulence, and fertility. In their system, their principal hero-gods, Osiris and Isis, theologically represented the supreme Being and universal Nature; and physically, the two great celestial luminaries, the sun and the moon, by whose influence all nature was actuated. The experienced brethren of the society (says Smith in a note to this passage) are well informed what

affinity these symbols bear to Masonry, and why they are used in all Masonic Lodges."

In speaking of the apparel of the Masons in their Lodges, part of which, as we see in their public processions, is a white leather apron, he says, "the Druids were apparelled in white at the time of their sacrifices and solemn offices. The Egyptian Priests of Osiris wore snow-white cotton. The Grecian and most other priests wore white garments. As Masons, we regard the principles of those *who were the first worshippers of the true God*, imitate their apparel, and assume the badge of innocence.

"The Egyptians, continues Smith, in the earliest ages, constituted a great number of Lodges, but with assiduous care kept their secrets of Masonry from all strangers. These secrets have been imperfectly handed down to us by oral tradition only, and ought to be kept undiscovered to the labourers, crafts-men, and apprentices, till by good behaviour, and long

study, they become better acquainted in Geometry and the liberal arts, and thereby qualified for Masters and Wardens, which is seldom or ever the case with English Masons."

Under the head of Free-Masonry, written by the astronomer Lalande, in the French Encyclopedia, I expected from his great knowledge in astronomy, to have found much information on the origin of Masonry; for what connection can there be between any institution and the sun and twelve signs of the Zodiac, if there be not something in that institution, or in its origin, that has reference to astronomy. Every thing used as an hieroglyphic, has reference to the subject and purpose for which it is used; and we are not to suppose the Free-Masons, among whom are many very learned and scientific men, to be such idiots as to make use of astronomical signs without some astronomical purpose.

But I was much disappointed in my expectation from Lalande. In speaking of the origin of

Masonry, he says "*L'origine de la maçonerie se perd, comme tant d'autres, dans l'obscurite des temps;*" that is, the origin of masonry, like many others, loses itself in the obscurity of time. When I came to this expression, I supposed Lalande a Mason, and on enquiry found he was. This *passing over* saved him from the embarrassment which Masons are under respecting the disclosure of their origin, and which they are sworn to conceal. There is a society of Masons in Dublin who take the name of Druids; these Masons must be supposed to have a reason for taking that name.

I come now to speak of the cause of secresy used by the Masons.

The natural source of secresy is fear. When any new religion over-runs a former religion, the professors of the new become the persecutors of the old. We see this in all the instances that history brings before us. When Hilkiah the Priest and Shaphan the scribe, in the reign

of king Josiah, found, or pretended to find, the law, called the law of Moses, a thousand years after the time of Moses, and it does not appear from the 2d Book of Kings, chapters 22, 23, that such law was ever practised or known before the time of Josiah; he established that law as a national religion, and put all the priests of the sun to death. When the christian religion over-ran the Jewish religion, the Jews were the continual subject of persecution in all christian countries. When the Protestant religion in England over-ran the Roman Catholic religion, it was made death for a catholic priest to be found in England. As this has been the case in all the instances we have any knowledge of, we are obliged to admit it with respect to the case in question, and that when the christian religion over-ran the religion of the Druids in Italy, ancient Gaul, Britain, and Ireland, the Druids became the subject of persecution. This would naturally and necessarily oblige such of them as remained attached to their original religion to meet in secret and under the strongest injunc-